

A SHORT
TREATISE
Concerning the
PROPAGATION
OF THE
SOUL.

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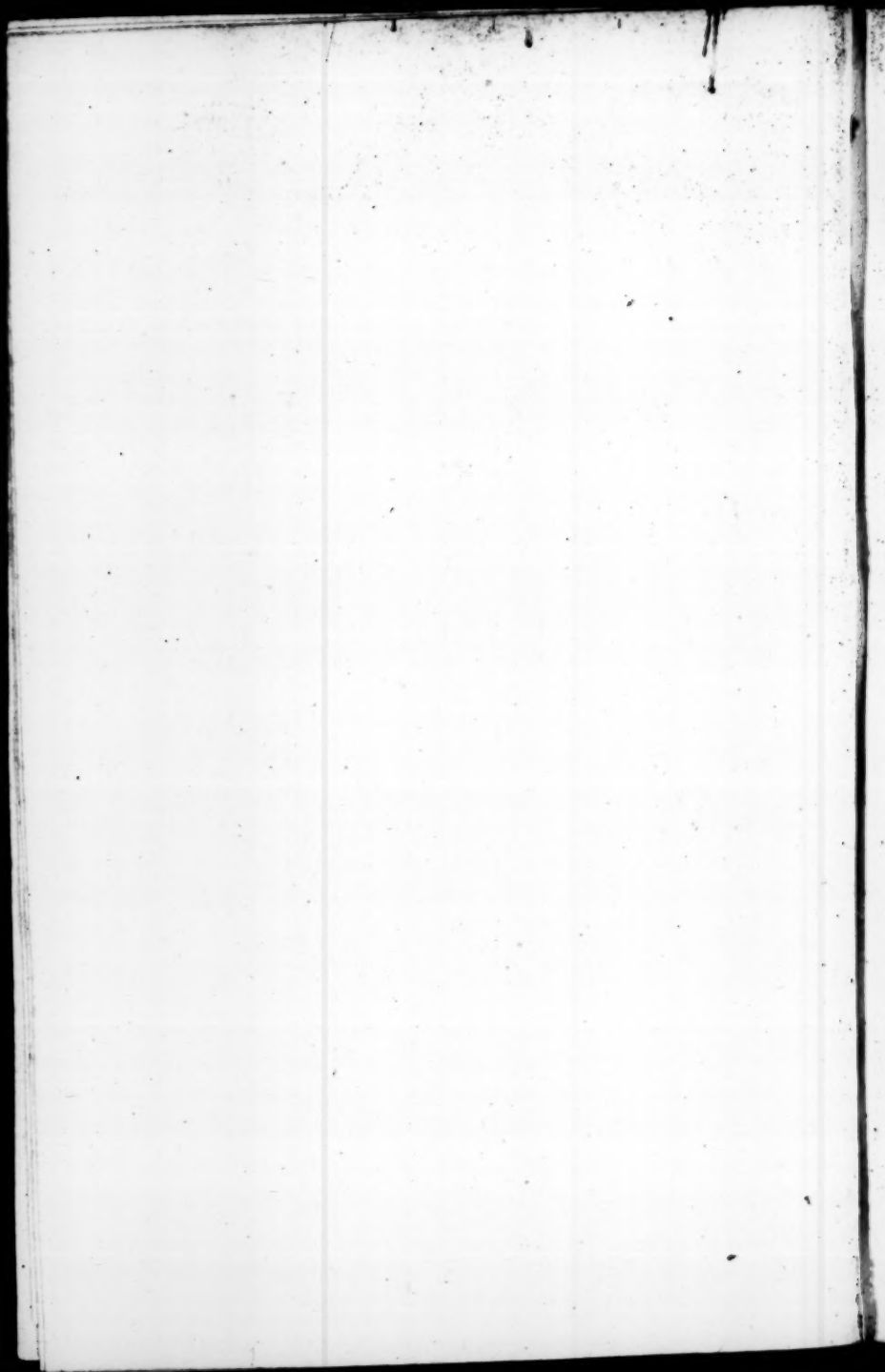
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Several Persons of Judgment having often seriously desired to have this Treatise Printed, it hath at length for their long sought-for satisfaction been thought fit to venture it to the Publick View.



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A SHORT
TREATISE
CONCERNING
The Propagation of the Soul.

The second view of the 7th verse
of the 12th Chapter of
ECCLESIASTES.

And before this dust return to that earth, as Ecclesiastes
it was; and this spirit return to that God 12. 7.
that gave it.



AS when *Sampson* was going to *Judg. 14.*
Timnath, to take the Wife he had 8, 9.
formerly betroathed, he turned
aside a little out of the way, to
view the carcass of a Lyon which
a little before he had slain; so I,
though hastening to the conclusion and finishing of
this Book, am yet occasioned by the way to look
a little back, and view again the Text which for-
merly I had handled. And as *Sampson* coming to
B the

the Lyon's carcass found honey in it, which yet was not of it, and taking thereof came eating himself, and gave also to his Father and Mother that were with him on the way; so I, in this second view occasioned by *Solomon* his relation (in this Text) to the Divine nature and original of the Soul in the first *Adam*, take up the controverſie to be a little scanned *Pro & Con*, touching the manner how it is continued and conveyed to his posterity, whether by propagation together with the body, or by daily new creation and infusion into the body? A question, though not expressly and directly made by the Text, yet by the curious taking or mistaking of some, pregnantly picked out of the Text; and to my seeming not obicurely answered, for my party by the Text. The Truth of which controverſie if it could fully be decided and clearly demonstrated, that knowledg would be more sweet to the mind than honey to the tast. But who is sufficient to perform such a task? The meditation yet in weighing and examining the reasons on both sides, may, like the honey which *Jonathan* tasted in the wood from the end of his rod or staff, give some inlightning to the eyes; and this is as much of this kind of honey as I can take out of this Lyon's carcass, either for mine own eating, or to give to others that meet with me on the way.

1 Sam. 14
29.

¶ As the Eye in the head seeing other things, yet seeth not it self directly, but by reflexion, as from a glass or the like: so the Soul of man in the body knowing other things, yet knoweth not it self directly, but by reflexion from the motions and effects. Whence the Soul's essence, though not being ſ bject to the senses apprehension, is yet certainly

certainly conceived and understood to be spiritual, heavenly and divine, of substance simple without all mixture, and therefore indivisible and consequently immortal. And this not only Divinity, our clearest light and surest guide, but also her hand-maid Philosophy (that is worthy of that name) and Poetry (wherein may be a quintessence of both) doth every where upon occasion most confidently testify and affirm. Now, from the word of God the testimonies are infinite, but none more clear and manifest, than those passages, which both mention God his creating and giving the Soul to *Adam*, Gen. 2.7. when he first constituted and made him a living Soul; and also his taking again, and disposing of that Soul at the breaking and dissolving of Man's nature, which we commonly call *death*, as hath been more at large said in the first view of this 7th Verse.

¶ Touching the Soul's original, it is most undoubtedly certain, (because expressly said in the Prophetical word) that to the first *Adam* God gave an immortal and reasonable Soul, immediately created and infused into that earthen frame which himself had formed of the dust of the earth to make Man of. But it hath grown a great and perplexed question (which to my deeming the curious niceness of vain man, rather than any necessity of the thing, hath coyned and hatched to himself to cumber his thoughts withall) Whether God do so still immediately create new Souls and infuse them daily into every Son and Daughter of *Adam* to be born into the world; or otherwise?

¶ The opinions of men concerning this point, have been many and diverse; but for the most part

they are now waxen moth-eaten, and worn out of date, two especially excepted which yet remain in question.

¶ Some have thought the Soul to be eternal; This opinion blasphemeth, making the Soul a God (suppose they mean but one original Soul to be eternal) or making so many Gods as Souls of men (suppose they mean all Souls to be eternal) and it implyeth a contradiction, for there can be but one eternal, and that must needs be God. Some have been of opinion, that look how many men and women God purposed to bring and have born into the world, so many Souls he created altogether at the beginning, which are kept in the heavens, or in the stars, or in I know not what treasures of God, to be ready for his hand to bestow them at every occasion of every new conception and birth of mankind: This opinion is vanished in the vanity thereof. Some others have thought the Soul to be corporal, and therefore corporally generated: This opinion contradicts, as the spiritual nature, so the immortality of the Soul, and brings it under a corruptible and mortal condition. Others acknowledging the Soul to be, as indeed it is, a Spirit, say that therefore also it is in a spiritual manner produced & communicated to Children in their procreation; and of this are two opinions. The first is of them that hold the Soul to be daily created and infused by God, so as the Parents give no natural force at all towards the being and producing of the Soul in procreation of Children. The second opinion is of them that affirm the Soul of the Child to be by propagation from the Soul of the Parents (at least of one of them) formally together with

with the body. Again of them that hold the daily Creation of Souls, there is some difference touching the manner in some circumstance of it. For some say, that it is done according to this common saying *Creando infunditur & infundendo creatur*. As if they would say, that God by one inseparable act Creating the Soul infuseth it by Creating it, and infusing it Createth it by infusing it, together with and as the body is formed, and more and more perfected, according to Natures course in the Mothers Womb. * Others say, that when that * *Advenit* Natural and elementary matter that is ordeined *enim à cæ'o* for the making of the body, is grown and formed in *novacreatæ* the Mothers Womb to a proportional ripeness and *anima post* readiness, then God Createth the Soul a-part, and *fætus arti-* at an instant infuseth, and putteth it into the body *culationem,* so prepared, and so that body becomes a living Soul, *qua anima* at an instant, I say, apprehensible not to the reason *tunc massa* of Man but to God alone. And of this opinion was *illa homo* * *Hierome*, and, as himself confesseth, and *fit. Scaliger* *Zanchius* *Exer. 290.* gathereth, the whole Church almost in *scet. 2.* *Hierome* his time, especially in the *East.* * *Hieronymus Paulinus & Anaphysia*

The other sort, which hold the Soul as well as the body to be by propagation from the Parents to the Children, affirm, That as light begetteth light, and fire kindleth fire in apt and fit matter, so the Soul of the Parents one or both formally being and acting together with the body by its natural force, assisted by Gods powerfull blessing, doth as it were kindle, and multiply it self in the apt and duly proportioned matter, and so begetteth and produceth in the Child the Soul formally together with the body. And that so it is, that as God in wisdom bath ordeined the Man and the Woman, by the use of the

Marriage-bed, to be the instruments and ordinary means of his providence for the procreation and multiplying of mankind, so by vertue of his powerfull assistance, and blessing upon this his own ordinance, the Parents are made effectual instruments, as under and in the hand of God, to procreate Children of a full and intire humane nature, which consisteth of the reasonable Soul, and the body formally together.

Hieronymus Paulino & Anaplychie Epist. 27. Aug. Accerte ex traduce ut Tertullianus, Apollinaris, & maxima pars Occidentalium autumant.

August. Epist. 28. Hieronymo Ecce volo ut ista sententia mea sit, sed nondum esse confirmo.

Homer.

¶ Of this last rehearsed opinion, as *Hierome* confesseth, had been before, and in his time also were, many great Clarks and learned Bishops; yea, the greatest part of the learned sort of the West Churches. And these two last remembred opinions, the one for the daily Creation, the other for the propagation of the Soul, have stood strongest and indured longest, even to this our Age.

Between these two opinions *Augustine* (who lived in *Hierom's* time) held for a while an even hand, and kept him in a middle way, disproving neither the one nor the other, nor inclining apparently more towards the one, than the other. Yet at the last, that he might not seem to stand as a neuter, or to be singular for not yeilding his consent, to the most generally received opinion then in the Church; and also for reverence to *Hierom's* person for his great learning, he yeildeth to *Hierome's* side, and theirs, that held the Soul to be not by propagation, but by daily Creation. He yeildeth indeed (as I said) but how? No otherwise than as the Poet speaketh ἐκων ἀέκων ἢ καὶ θυμῷ, with an unwilling willingness or a willing unwillingness, consenting indeed but yet not satisfied. And therefore he laboureth and desireth of *Hierome* for

for his fuller satisfaction to be further instructed concerning this point, confessing that as yet he saw not how it was or might be directly proved and demonstratively shewed from the Scriptures.

¶ Many great learned and reverend Men of our Age are with *Hierome* and his party, that hold the daily Creation and Infusion of the Soul, as namely *Zanchius*, *Junius*, *Beza*, *Polanus*, and others. As many and as learned both Divines and Philosophers are for the propagation of the whole intire Man, and therefore of the Soul as well as of the Body. Amongst whom is learned *Melancthon*, that late and famous Philosopher (being also a good and judicious Divine) *Keckerman*, *Goglenius*, *Magirus*, our own Country-man Doctor *Bright*, *Asiacus* (a very late writer) in his *Physicis Mathematicis*, and many others. Now because unto me these seem to be more with the truth, and the truth with these, therefore my voice is also with the voice of these.

¶ And yet I need not (as I hope) to fear lest I be counted singular, or a broacher of new opinions, seeing this is so old, and approved of so many. And touching my judgment, as it cannot prejudice the judgment of any that is otherwise minded, so neither is it reason, that the different judgment of any other, as man, should prejudice mine. I am of *Scaliger's* mind, that it is most absurd, *Ex omnium, quæ in nobis sunt, domino & dictatore intellectu scilicet nostro, efficere mancipium aliena libidinis*; To blindfold the eyesight of our own understanding and pin our judgment as it were to the sleeve of any meerly mans authority. Yet, as *Augustine* saith, *Non debemus esse indociles doctores*. We ought to be as

*Missi ad
me discipu-
los ut ea
doceam,
quæ non-
dum ipse
didici, doce
ergo quod
doceam;
And again
a little af-
ter. Doce-
ritur quid
sentire quid
dicere de-
beamus, ut
conset nobis
ratio no-
varum a-
nimarum
sigillatim
factarum
singulis
corporibus.*

ready and willing to learn, as to teach. Nay I presume not to teach, but say and shew what I think of this point, that I may hear and learn.

Phocylides. Ὁ χωρὶς μεγάλῳ διδασκῶ εἰδιδάσκῃ ἀκύνῃ. He never attaineth to great learning or knowledg that hath not learned to listen what others say and know. Therefore, as *Cicero* in another point, *Plures causæ majoresque, &c.* So I in this, *Plures rationes majoresque ponderis plus habebunt*: More reasons and more weighty, when I see them, shall sway my judgment with them. *Sed ad propositum.*

God's
power.

¶ This contradictory proposition must needs be granted. The intire nature and essence of the Child, and therefore the Soul as well as the Body formally together, either is by propagation from the Parents, or it is not. If it be not, it is either because God could not, or because he would not so work to give the Soul. But I suppose there are none that will doubt & make question of the power of God in this case. God can do whatsoever he will do, and what he will do that he doth at all times, and in all places, and as he will so he worketh. Now although unto God his absolute power, it be as easy to Create, as to procreate, yet to Man's apprehension it may seem a much more easy and probable thing, of something to make something, & of a little to make more, than of nothing to make any thing at all. Many things indeed there be which we may truly say, God cannot do them, because they either contradict the very nature of God, his power, his wisdom, his will, and so God cannot dye, God cannot ly, God cannot be tempted of evill, God cannot deny himself, &c. or else they contradict the very nature and being of the thing it self; so it is not possible

Psal. 135.
6.

Titus 1. 2.

1st Tim. 1. 13.

2nd Tim. 2.

13.

possible that a thing should be, and yet not be, that light should be darkness, or darkness light, that one body should be in more than one place at once &c.

But this effect of the Soul's propagation comes not under any of these kinds, but it is in the rank of those effects of God his powerfull working, whereby he multiplyeth things either ordinarily, or, when he will, extraordinarily, to shew and make manifest

τὸ πολυποίκιλον τῆς σοφίας τοῦ Θεοῦ. The much variety in the form and manner, that his wisdom is able, and useth to work by. How doth God by his ordinary blessing multiply good seed falling into good ground, so that it fructifieth some to an hundred, some to fifty, some to a thirty fold increase?

And how justly doth *Cato Major* in *Cicero*, admire that powerfull and yet ordinary work of God, whereby he causeth so great a thing as the spreading

*Cicero in
Cato
majore.*

and fruitfull Vine to spring out of so little a nothing almost as the small grape stone? so by an extraordinary effect God multiplyed the handfull of meal,

*1 King. 17.
12. 14, 16.*

and the little Oyl in the cruse of a poor widow of *Sarepta*, and it sufficed to sustain *Elias* the Prophet, her self, and her Son, till God sent a supply of ordinary provision. So likewise was multiplyed for another poor Widow her pot or jar of Oyl till

*2 King 4.
3, 4, 5, 6, 7.*

she had filled so many bigger vessels out of it, as with the price thereof she paid the debt of her deceased husband. And that work of Christ is in

this kind, whereby he blessing a few Barly-loaves and a few small Fishes (so few as happily would no more than have sufficed himself and 12 Apo-

*Math. 14,
17, 18, 19,
20, 21.*

stles for one ordinary meal or two at the most) did so multiply them, that they sufficed to feed at

*Math. 15.
34, 35, 36,*

one time 4000, and at another time 5000 men

besides 37.

besides Women and Children. And much more remained to be taken up at the end of the feast, than was all the store of provision at the beginning. The difference is here, that these last alleged examples are effects of God's extraordinary working, but this of the Soul's propagation (supposing it to be) is amongst the effects of God's ordinary working, and therefore this needed not seem so strange as those other, the power is all one, whereby the one as well as the other (presupposing allways the will of God) is or might be effected.

Objection. ¶ Now where it is or may be objected and said, That howsoever this multiplication of substance is not to be denied in material or corporal things, yet in spiritual essences it is at no hand to be admitted. I answer first, that the subject of propagation (which we plead for) is the intire nature and essence of Man, which consisteth of the Souls and Bodyes formal being together, and therefore is not a meerly spiritual essence, but as material and corporal, as spiritual. (a) Secondly, why should this seem less, and not rather more, or at least as probable, and possible (presupposing still the will of God) seeing experience sheweth us that many things are so much more apt and able to dilate and multiply themselves in matter well fitting by how much they come near to a spiritual nature? As namely fire and light &c. Thirdly, that God, who creating the Angels out of nothing hath multiplyed them unto such an innumerable multitude as they are, what should or could let him, if he would, out of one original living Soul (as he had made the first *Adam* to be) by procreation to multiply so many more as the sand by the

(a) Imò cum ratio miraculosā hanc animæ productionē cōsiderat, necessariò concludere cogitur, quod multo facilius spiritus sua essentia, ex spirituali, & ita anima ex anima, quā ex corporali natura corporalis, scilicet corpus ex corpore, aut ex semine corporeo produci queat. Hørsius lib. de anim. exer. 10. quæ. 3.

the Sea shore, or as the Starrs of heaven for multitude? There being then (as I think) no question at all to be made of the power of God in this case, it remaineth to search and see which way the will of God pointeth and inclineth.

¶ Whatsoever opinion or position driveth and beareth against any evidence of holy Scripture, or any principle and rule of Philosophy, rightly understood; that opinion and position driveth and beareth against the Will of God, and therefore is not to be admitted. *Hic murus abeneus esto.* But (say mine opposites) their opinion which hold the Souls of the Children to be by propagation from the Parents, as well as their Bodyes, is against both authority of Scripture, and grounds of Philosophy. Therefore it is false and not conionant to the will of God. This their assumption I deny, and assume for my party the quite contrary against them. Thus,

Their opinion which hold the daily new creation and infusion of Souls is against both authority of holy Scripture, and rules and grounds of Philosophy. Therefore it is false.

These two assumptions, so opposite the one to the other, are both doubtfull and questionable, therefore it is requisite both for them to prove theirs, and for me likewise to prove mine. Their proofs are of two sorts; the first from reasons and rules of Philosophy, the other from authorities of Scripture, at least in shew. In the first rank I will examine only 5 of their arguments, unto which the rest may be easily reduced. Their first reason is a seeming equal proportion between the nature of an Angel, and the Soul of a Man. Thus,

¶ As the Angels nature is not, nor can be multiplied Arg. 1.

Gods will.

¶ First

tiplied by propagation, so neither is nor can the Soul of Man be multiplied by propagation.

¶ *Ans.* I deny the proportion, and consequence thereof; and I affirm that it may as well be said, that a man hath no reason, because a horse hath none. For as there is a formal and specifical difference between a man and an horse, proportional to things of their rank, so is there as formal a difference between an Angel and the Soul of a man proportional likewise to natures of their rank. And therefore much may truly be affirmed or denied of the one kind, which same cannot be affirmed or denied of the other kind. But they will prove their proportion & consequence from the common Genus to both: namely because both a-like are spirits. Thus,

No spiritual essence or Spirit is by nature propagable, the Soul of Man (like as the Angels are) is a Spirit. Therefore the Soul of Man (like as the Angels) is not by nature propagable.

¶ *Ans.* I challenge the proposition as twice deceitfull: First, because it beggeth the question: Secondly, because it misconstrueth or misexpresseth our meaning. It beggeth the question: For a spiritual essence is unpropagable, not by any necessity of nature, but only of God's decree and ordinance, whom if it had pleased to have had the Angels multiplied by propagation, what could have letted him to have devised and set the means, how it might have been done. And if he had said, Let it be so, it must and would have been so. And also we affirm, that some Spirit is propagable. As namely the Spirit and Soul of man formally together with the body, not otherwise. And therefore this is the
second

second fallacy and deceit, whereof I challenged their proposition : because it mis-reports our saying, and closely insinuates , as if we might mean the Soul *per se*, and a-part, to be propagable ; which we do not say. For , as I have already said, it is the whole intire person of Man male or female, that is the adequate subject of this propagation , not the Soul a-part, nor the body a-part ; but both formally together, as God made the first *Adam* a living Soul ; that is to say, a perfect intire man, consisting of an elementary and a spiritual substance formally composed ; And in this compound *Adam*, or Man, as it is confessed of all, that the body and elementary part of the Parents doth give force and means for the begetting and producing into being the bodies and elementary parts of the Children ; so we say that the Soul likewise and spiritual part of the Parents (in a manner proportional to that spiritual nature) doth yeild force and means toward the begetting and producing into Being, the Souls of their Children ; each part performing proportionally and distinctly what is proper to each. Distinctly, I say, yet not severally a-part, but jointly together ; so as each part doth mutually communicate giving and receiving to and from each other , force, aid, and assistance to fill and make up an ability to perform such an effect, (according to God's ordinance) which otherwise neither part alone without the other could perform. And this hath some resemblance (*si parvis componere magna licebit*) to that mighty and admirable work of our Saviour Christ God-and-Man , who, in and by the union of both those natures in that one person, is become that All-sufficient Mighty One upon whom

Gen. 2. 7.

God

God laid help for his elect, to work the work of their Redemption. Which work a Person but of either nature a-part, could never (according to the way of God's revealed will and wisdom) have performed. In which Person and personal work, both natures wrought, each distinctly, what was proper to each: that is (as *Leo* declareth it) *Verbo agente quod verbi est, & carne agente quod carnis est*. Distinctly (I say again) yet not severally a-part, but jointly together, so as each nature in that one Person did communicate and mutually give and receive to and from each other, force, aid, means and assistance for the full and perfect accomplishment of so wonderfull a work, as which otherwise could never have been done.

¶ 2. Ar- ¶ Their second Argument. *Generatio unius est*
gum. *corruptio alterius, & contra corruptio unius est ge-*
neratio alterius. The generating of one thing im-
plyeth the corrupting of an other, and contrarywise
the corrupting of one, the generating of an other.
Therefore if the Soul of the Child begotten be
generated, or propagated from the Soul of the
Parent begetting, then the Soul of the Parent
begetter must needs corrupt and consume. ¶ *Answ.*
¶ *Bona verba quaso.* ¶ I deny the consequent.
For the Philosopher never meant this rule and prin-
ciple so to be understood, and applyed to that kind
of generation, which is more properly called Pro-
creation or Propagation. For though in some
matter and means accompanying propagation and
adjoin unto it, it must and will have place, as we
shall see hereafter, yet never in that sence, nor in
that manner, as but now we heard. For evidence
whereof, I ask them that thus conclude from this
rule

rule and principle against the Souls propagation, why they conclude not the same likewise against the propagation of the body? which they grant (as the truth is) to be by propagation from the Parent begetter to the Child begotten; and yet it is clear, that no such inconvenience followeth, as the corrupting of the body of the Parent begetter. And let this be an argument for proof sufficient, that either the fore-cited rule and principle is not true (which were false to affirm) or else that it is by them (which so use it as we have heard) mistaken and misapplied. And so indeed it is. For as I said, the Philosopher never meant it, neither doth it hold in that sence as it was applyed but in an other. What? Namely this. That in the change, alteration, or transformation of any matter or subject from any one either accidental or essential form, fashion, or property, into another, nature requireth, and it will alwaies necessarily follow, that the very same act and motion, which putteth any thing out of any one quality, form, or fashion, doth bring and put it into another, and the very bringing it into another and new fashion, doth put it out of the old. So that as one cometh in, another cometh out, and as one goeth out, another cometh in. And this in the Philosopher's phrase, and manner of speaking, is the generating and begetting of one, by the corrupting of another: and the corrupting of one for the generating of another. Examples of divers sorts will make this plain for the plainest and meanest capacity. Consider it first in the Air changing from cold to hot, from dark to light, or contrarywise; these accidental qualities cold and darkness must vanish and corrupt, that heat and light

John 12.
24.

John 2.
8, 9.

Exod 32.
3. 4.

light may take place in the same subject. Secondly, in the interchange of the Elements, as of water into Air, or Air into fire, or back again, the formal properties of water corrupt and give way, that the formal properties of Air may be ingendred in the same matter, &c. Thirdly, in the material instrument and means ordained for propagation of sundry kinds, as namely in the natural seed, whither of Plant or Bird, or Beast or Man the like is seen in the progress of it towards the end and period of perfection. So except the Corn or Grain of Wheat fall into the ground and dy, it abideth alone; but if it dy, it bringeth forth much fruit, &c. So, that of an Egg may be ingendred a Chick, the naturall form of the Egg must and doth corrupt, and vanish, as the natural form of a Chick is fashioned in the same matter, &c. Fourthly, in effects supernatural and miraculous, true, or feigned. True, as when Christ turneth water into wine, by bringing the same matter into the formal nature of wine, he putteth it out of the formal nature of water. Feigned, as *Daphne* a Virgin Nymph is by Pœas fained to be transformed and turned into a Bay-Tree. Lastly, in artificial effects; as when *Aaron* maketh a golden Calf of the golden Jewels and Ear-rings, which the Israelites had given him for the same purpose, by putting them into the fashion of a Calf, he doth withall put them out the fashion of Ear-rings; neither could he put them out of their present fashion, but of necessity he must withall bring them into some other new fashion. These examples are enough, and more than enough, to shew as the much usefullness of the fore-cited rule in all the course both

both of nature and art; so likewise that it may appear how impertinently it was applied, as above we have heard. And yet twice have I heard it in *Ashford Church* so applied, and that so peremptorily, as if it had broken stone dead in the nest, the opinion of them that hold the Soul to be by propagation; when as yet it cometh not so near, as once to touch it, nay scarce it so much as looketh towards it, except a-squint; and over the shoulder, as it were; for, who may not clearly see, that will, that in procreation of Children there is no change or transformation of any substance of the Parents, whether body or spirit? but it is by the blessing of God upon his own ordinance, a continuing, increasing, and multiplying of their image and nature into more and more individual persons of the same kind. The King stampeth the artificial form of his image and superscription into many pieces of coyn, gold, silver, or brass; so often is that artificial image and superscription multiplied, and increased in the same matter, the type and pattern remaining still the same unchanged, to serve for the like use, as often as occasion shall require.

Adam begetteth Sons and Daughters, many or few; so often by the blessing of God, hath he multiplied and increased his natural image in them, himself in person remaining the same unchanged in part, or all, till death. These two examples hold some resemblance in comparison, yet is there much difference in the things compared; for in the former example is shewed the multiplying only of an artificial form in *materia aliena*, in the later the multiplying of natural both matter and form together.

¶ 3 Ar-
gum.

¶ Their third Argument. *Quicquid generatur, corrumpitur; Anima rationalis non corrumpitur, Ergo nec generatur.* Whatsoever is by generation, is corruptible; The reasonable Soul is not corruptible (or it corrupteth not) Therefore the reasonable Soul is not by generation, (or it is not generated.

Answ. Though it be a fault to confound *Generari* & *Propagari*, as if they were *termini convertibiles* (which fallacy they seem closely to wrap up in their proposition) yet will I not now greatly urge or charge them with that; but this is my answer. I yeild the conclusion according as it is made and formally inferred of the premisses, taking the proposition in that true and right sence, as the Philosopher meant it, and as it is ordinarily understood, and used for a Maxime, and as anon I will expound it; which so taken, the Syllogism concludeth nothing against me at all: for, though the Soul be not by generation in that sence as generation meaneth in the proposition rightly understood, yet may it well be (as I hold it is) by Propagation (which is a kind of generation) in that meaning which I have already shewed and now repeat. For we say not that the Soul in the simple essence of it self alone is propagated or propagable, generated or generable, but as it and the body formally together make one compounded substance, Man. Which, because he consisteth of Soul and Body formally, and his body again of many elementary and integral parts and members so created by God at the first, and so procreated and continued by God's providence; therefore we must and do hold and grant, that this whole compound Man is corruptible by
breaking

breaking and dissolving him into the parts and principials whereof he is compounded. And we may readily and safely yeild this consequence. *Homo componendo generatur; Ergo & dissolvendo corrumpitur*, without any danger to the Soul's immortality at all. But if we should say directly, or but by consequent, *Anima rationalis componendo generatur*, (as our opposites by their manner of opposing us, may seem closely to charge us) then indeed it would follow that we must say also *Ergo & dissolvendo corrumpitur*. But as the former we never dream't of, sleeping; much less thought of, waking: so I doubt not but we shall go cleared of the later.

Now touching their proposition *Quicquid generatur, corrumpitur*. What is meant by *Generari*? and what by *Corrumpi*? by *Generari* or generating here, according to the Philosopher's meaning, is signified, the making or constituting of any formal thing, natural or artificial, by compounding matter and form, and other integral members, and parts together. So God made Man a little world, compounded of earthly and heavenly substance, so *Sol & homo generant hominem*; So *Moses* made the Tabernacle, *Solomon* the Temple, formally in every point as God had given direction. And by *corrumpi* or corrupting, (as it is in the former Maxime opposed to generating) is signified and meant, not any utter abolishing of any substance whole or part, consuming it to nothing (for nature admits no such corruption) but the dissolving, plucking asunder, and breaking, of any compound into the members, parts, and principials, whereof it was compounded and made. So God by death

C 3

breaketh

breaketh and dissolveth Man into his parts, and principials whereof he was compounded: in which breaking, dust returneth to the earth as it was, and the spirit to God that gave it; And thus far is the Soul of Man subject to corruption, as namely to be divided and broken from the body, as the body from it, but not in any case to be divided or broken in the single essence of it self, for that would imply an utter abolishing, annihilating, and reducing it to nothing, which cannot be by any power and operation of Nature or Art. Nor Nature, nor Art, I say, can effect any such corruption, as is to consume any substance to nothing. But it is only God the Creator, that can, if he would, be the Uncreator, who as by his mighty word he made of nothing all that was made, so only he by the same power infinite, can, if he would, destroy and reduce all unto nothing again. Otherwise, this rule goeth current in all the way and course of nature and art. *Ex nihilo, nihil; ex a'iquo semper aliquid.* As of nothing, nothing can be made; so of something allwaies something cometh to remain. The most consuming element of all is fire, yet can it not consume an hair of ones head to nothing, some ashes will remain, and fume dispersed in the Air hath a Being, though not apparent. *Moses* destroying the Calf which *Aaron* had made, doth what he can to abolish it utterly; the form he easily corrupteth, but the matter though he stamp it to powder, cast that powder into the River, and cause the idolaters to drink of it, yet can he not reduce and bring it to nothing, a Being it will have though never so dispersed, confused and insensible. So when *Solomon* hath (in the 6 Verse of the 12 Chapter of *Ecclesiastes*

fastes) described the breaking and dissolving of Man's earthen Tabernacle ; in this 7th he sheweth the disposing of the parts, and what becometh of all, and each piece, whither it goeth : namely, not any thing to nothing, but earth to earth, water to water, Air to Air, &c. and the spirit or Soul to the God and Father of spirits, where it subsisteth and abideth a-part, till God again re unite it with the body at the generall resurrection. And thus our opinion (which hold the propagation of the whole Man , as we do) if it be not misconstrued, neither contradicteth that Maxime-rule , which sayeth , *Quicquid generatur, corrumpitur*. Nor any way oppugneth the Soul's eternity and spiritual nature.

¶ Their fourth Argument. If the Soul be by ¶ 4. Ar-
propagation, then either all, or a part of the Soul ^{Sum.}
of the parent-begetters, is transfused and conveyed to the Child begotten: But neither all (for that were the death of the Parent) nor any part (for the Soul is such a simple or single spiritual essence, as cannot be divided into parts) Therefore the Soul is not at all by propagation from the Parents to the Children.

Ans. The proposition of this their Syllogisme (or rather Paralogsime) is to be denved as false. For propagation, or procreation (whether ye please to call it) is such a begetting, producing, spreading and multiplying of the individuals of any kind, as is done without any either division or transfusion, either of all, or any essential , and integral part of the begetter , into the begotten; as might be plainly shewed, if it were convenient to speak of such a secret of nature in such plain terms , as

would be requisite to expresse it to the full. So *Adam* begetting Sons and Daughters, they are indeed bone of his bone, and flesh of his flesh, the true and real images of himself, yet hath he neither wasted thereby, nor weakned (except happily *per accidens*) any whit at all of his own essence. I mean that there hath not thereby been divided nor cut off from his Soul or Body any thing that pertained to the essence and integrity of either. For tell me, when *Adam* hath begotten a Son or a Daughter, what hath he lost or diminished from himself? an arm or a legg &c? You will say, No. No more hath he lost or diminished from himself any the least fibra, or muscle, part or particle, that pertained to the integrity of his person, whether ye respect the essence of his Soul, or of his Body. This happily to some may seem at the first sight a strange Paradox: but I will clear the point as well as I can. The God of nature hath taught every created nature to affect perpetuity and eternity, which because of things of this kind (whereof we now speak) it cannot be attained unto in the individual, it seeks it in the species, continued and multiplied by propagation from one individual to another; and therefore worketh, as God by his Law of nature (ingraven with his own finger in every creature according to its kind) hath taught and informed it, for a double end; the first subordinate to the second. Namely, first, for the sustinence of it self *in individuo*, and secondly for the perpetuating of it self *in specie*, propagated from one individual to another. For the first end, nature worketh upon the matter of aliments by many refining concoctions, extracting, assimilating, and finally converting

verting it into the very identity of the substance of
 the body in every part, as need requireth. And
 for the second end, nature resteth not here, but
 proceedeth in her operation a degree further, and
 by a more perfect refining begetteth and putteth a-
 part an overplus matter more and more to be qua-
 lified and prepared in *vasibus seminariis*, to be a
 seed for a fruit to come. This seed (as some say) To ἀρίστα
παιρῶμεν
μὲν ἡ φύσις
ἀπὸ τῆς τῆς
δοξῆς ἑστ.
 is as a Quintessence extracted by nature's refining Aristot. de
generat. A-
nim. lib. 2.
cap. 3.
 operation from all and every part of that indivi-
 dual whereof it is the seed: some say otherwise. Producitur
semen ex
sanguine
tanquam
residuo ali-
mento ab
ipsis corpo-
ris partibus
quodammo-
do alterato
cum spiri-
tibus ab in-
fusa vitesti-
cum attracto
pro genera-
tionis natu-
ralis effi-
cilio, &
materiali
principio.
Hic sicut de
corpore hu-
mano li. 1.
quæst. 2.
 Howsoever it must not be, neither is it, any shred
 or piece cut or broken from the whole or part,
 whereby the whole or any integral part or member
 of the whole should be wasted or diminished; for
 then it were not a seed. And yet must it and doth
 it contain a virtual and potential faculty, or a
 Symbolical character of the whole nature, and
 therefore (speaking of Man) of the Soul as well
 as of the Body impressed in it, or else also it were
 not a seed. And as the Poetical Gods are said to
 have bestowed upon their creature Pandora each
 one his proper and peculiar gift, so all the natural
 parts and powers of Man do communicate a Sym-
 bolical vertue and faculty of them all unto the
 seed, which else, as was said, were not a seed; because
 a seed must be the *compendium* of the whole and
 intire nature, whereof it is a seed, and so a prin-
 cipium aptly prepared, and proportioned to pro-
 duce (if God vouchsafe to second and assist it with
 his speciall blessing, and the concomitance of
 secondary causes) an individuum only of that kind,
 and perfect and intire of that kind. So that as in
 the seed of Man (supposing other causes in due time

and order to secondly there is only Man in *compendio*, and truly Man potentially; so of the seed of Man is and can be produced only Man, and an intire Man, male or female actually. So that Man male and female is the instrument of God to propagate Man, the Father and Mother one flesh to beget and bring forth a Son or a Daughter the true and intire image and character of their nature, without wasting, diminishing or weakning (*nisi per accidens*) the integrity of their persons in any part or member.

¶ *Objectio*
12.

¶ But it seems absurd and impossible too, that the Soul's simple and perfect spiritual essence, should be produced *ex imperfectis principijs*, as namely from a meer potential Being, and faculty, unto such an actual perfection of Being as is the Soul's *Εντελεχεια*. *Ans.* Yet in respect of the body ye see and acknowledg no such absurdity, nor impossibility at all, because that is sensibly perceived to be so produced. Neither need this seem more impossible or absurd, if the Soul's eye will behold and consider it in that manner and meaning as is proportional to the Soul's nature, not alone, but informing the Body, or (as I use to speak) in the formally being of Soul and Body together, and so making one individual person. And it is the glory of God's both wisdom and power as to call light out of darkness, and things that are not, unto being, so to promote imperfection unto perfection, as well in his works of daily and ordinary administrations, as of creation. * But I would know what they mean by *Imperfecta principia*? Can any *principium* (properly so called) be said to be imperfect, *quatenus principium*? In relation indeed of

* Doctor
Case disputing at
large this
question,
An ex non substantia oriatur substantia,
conclusion
de h. affirmatively.
Lapid. Phil. lib. 1. cap. 6. q. 7. quest.
2.

Principij

Principii ad finem, sive ad id cuius est principium, that end, that period, or thing intended, may truly be said to be yet imperfect, so long as it is but hid and wrapped up in *principiis* or the beginnings: As the Vine, for example, while it is yet but potentially in the Grape-stone is imperfect as a Vine; and yet is that Grape-stone perfect in itself, as a Grape-stone, whose end is that a Vine may spring and grow out of it, as out of a *principio*, or an original cause subordinate unto that end. And this is the ordinary way of nature, and therefore of God the Author thereof. But let us prosecute this seeming absurdity, if we can, till it appear no more. This Univerfall-All (the created world I mean, and the store thereof) where was it before that time of beginning whereof *Moses* speaketh, saying, *In the beginning God created*, &c. Had it any Being at all before? or none at all? If we mean a Physical or natural Being, which is an actual existence in *rerum natura*, it had none at all: *Nec usquam erat, quod non erat omnino*. But if we mean a Metaphysical and Supernatural Being, unto God were all things present, when as yet there were none of them extant; and therefore in the omnipotence of God's immutable and infallible fore-counsel and decree, all things had their real Essence or Being, *sicquam in primario principio*, before they had any existent Being in themselves, or in any secondary and subordinate cause at all. And would any say that this was *principium imperfectum*? Nay of all it is the most absolute and allsufficient. For by the effectualness thereof were made of nothing all things that were made: and if we mark it, we shall see that by the wisdom of God his Eternal and

Almighty

Gen. 1. 1.

Almighty word executing his decree, all God's external works, whether of Creation or procreation and ordinary administration, proceed *ab imperfectis principijs* (unproperly so called.) The Creation out of nothing giveth Being to all creatures. Here the progress is *a nihilo ad aliquid, sive a non ente ad ens*. And can there be *principium imperfectum quam nihil in relatione ad aliquid? vel quam non ens in relatione ad ens?* Than nothing in relation to something, or then no Being in comparison of some Being? yet this is the way of Creation. And touching God's work of procreation, doth it not proceed alwaies *ab ente imperfecto, sive inchoato, ad ens perfectum & absolutum in sua specie?* And is there not the same order of proceeding in the work of our re-creation, and spiritual regeneration? and doth not Art imitate God and Nature in this? Whence it is that observation hath begotten this Aphorism, *Nihil simul inceptum & perfectum*.

¶ *Objection.*

22.

¶ But the reasonable Soul being a single essence, admits no degree of increase. *Ans.* True it is indeed that the reasonable Soul in the single nature of it self admitteth neither increase of essence or decrease. But how often must it be remembered and iterated, that the adequate subject of propagation (whereof we now speak) is the whole and formal compound-man male or female? and that for the act of Man his procreation, there is a proper matter and mean (namely a seed) ordeined and put a-part for that use and end? the which matter and mean admitteth degrees of preparation, as well for the forming of the Body out of so unformed a matter, as also for the kindling of the Soul in that, according to the Law of Nature in this kind
by

by God imposed. And as fire begetteth fire in fitting matter, without wasting or diminishing it self, first warming the matter, then heating it in an higher and higher degree, and lastly in a moment kindling it self in it. And then is there a new fire kindled, the very image, issue or of-spring of that former fire kindling, and yet no part or portion cut or divided from it, and all this according to the Law of nature, assisted by God, who imposed such a Law to fire, so to multiply, beget, and produce it self. So likewise in Man the like Law of his nature is effectual, through the blessing of God, to procreate Man in his intire essence and nature. In which work the Soul of one of the Parents at least, or rather, as I think, of both, doth as it were first warm the proper mean and matter ordeined, then heat it in an higher, and an higher degree, and then at the last in a moment kindle it self in that, and then and not before is this the reasonable Soul, the new and true of-spring of the Soul of the Parent-begetters, produced in formal Being together with the Body of the Child begotten: and yet is it neither all the Soul of either of the Parents transfused into the Child, nor any part or portion thereof cut or divided from it. (For what need is there of any such transfusion or division or discission for the work of propagation?) And all this is done according to and by the effectualness of the Law of Nature assisted by God who created and imposed such a Law to Man, as to his other creatures, whereby all things act and work each creature in its kind as he hath taught and commanded it.

¶ As when *Nicodemus* had heard Christ once and again, answering his question and doubt concerning

¶ *Objectio.*

32.

John 3, 4,

cerning 7, 9.

cerning the mystery of regeneration, yet remaineth
 still doubting; and the third time asking, How can
 these things be? So will not I count it strange,
 though all the realms, I can devise, and think of, to
 express but this secret of natural generation by, do
 not yet so satisfy and enlighten the minds of my
 hearers, but that many of them remain still doubting
 and asking, How may this be? speak it yet
 clearer, that we may conceive it better. I
 answer, That though the tongues of Men or Angels
 be not sufficient to declare this secret in such plain
 and clear terms, that the capacity of Man's understanding
 may conceive how it is done, yet were
 it no good consequent for me to conclude that
 therefore it is not, or it cannot be done, because I
 cannot conceive, nor any eloquence can express the
 plain reason how it is done. The wisdom of God in
 his most ordinary ways (as that of the winds) is in
 many points incomprehensible, and unperceivable
 to the sense and reason of Man, much more unde-
 clarable by the tongue of Man. And it were injury
 and dishonour to the Almightyness of God to limit
 and bound his power within the narrow compass of
 our own shallow capacity, so as either to say or
 think, God doth or can do no more, nor otherwise,
 than as we can conceive or imagine, what, how, or

Job 10. 10. why. The wits of *Job*, and *David*, and *Solomon* (men
 Psal. 139. enlightened with knowledge and understanding above
 13, 14, 15, the ordinary sort of the wise among men) are at a
 16. *Non plus* to consider how wonderfully their parts &
 Eccles. 11. members were formed and framed in the womb, and
 9. *Wised* in secret, yet was it done, and as they acknowledge, in
 1, 2, 3, 4. order, and therefore in wisdom, by the knowledge of
 God. The equity of *Socrates* reading & censuring an
 obscure

obscure book of *Heracitus* is worthy to be imitated. So much as I understand of it (saith *Socrates*) is very worthy & excellent matter, & so I persuade my self is the rest also, which I understand not. *Aristoteli* *γνῶσιν οὐ μὲν ἀπὸ τοῦ ἀποδείκναι ἀλλὰ ἀπὸ τοῦ ἀποδεικνῆαι*. So the ways of God are wisdom, power, and truth in all his works; whether such as whereof we understand some reason, or whereof we understand and perceive no reason at all. But forasmuch as by experience we find that by the contemplation and view of things more ordinary, and exposed to common sense and reason, much light and furtherance may grow to gain consent and belief concerning things that more transcend the reach of our reason: Therefore before we pass from this question touching the Souls and bodies propagation together, how it may be done without Transfusion or discission, as we hold and have already said, we will search and see whether any more light may arise to answer the two, but doubt, by tracing the way of God in this kind of working to the number of nine steps or degrees following, which for the most part are common to the beast as well as to Man. 1. First. *Conjunctionis appetitus procreandi causa*. A natural desire of the male and female to couple for the cause of procreation. 2. Second. A double seed mutually given forth or conferred male and female that stronger, this weaker, yet both of one kind and nature. 3. Third. A vertue and faculty in each, or both seeds in which is compendiously and potentially comprised the intire nature of the species (as before hath been said) and therefore *in semine humano potentialiter homo*; as *Martialis* reproving one that, like *Onan*, used to spill his seed.

Laet. in
Socrate

Gen. 38.9

As Scaliger
said of two

fires, they
are not

one divi-
ded; so say

I of two
seeds male

and female
of one

kind, they
are not

two but
one divi-

ded, and
therefore

aply pre-
pared to

unite in
procrea-

tion.
Gen. 38.9

seed upon the ground, saith thus unto him.

Mart. Epi-
grammaton
lib. 9. epig.
42.

Ipsam credo tibi naturam dicere rerum

Istud, quod digitis, Pontice, perdis, homo est.

Believe it assuredly, O Ponticus, that even Nature her self doth tell thee to thy face, that this very seed of thine which thou spillest is Man. 4. Fourth. A natural proneness, inclination, and forward desire of that natural vertue and faculty, to move, proceed and grow forward towards the period; as the natural inclination of a stone is to sway and press downward towards the centre of the world, or as Job sayeth of the sparks, they affect to ascend upward. 5. Fifth. The mutual touch of both seeds in the Seed-garden of the Mothers womb, whereby each heating, strengthening and quickening other, doth mutually incite, stir, allure, and intice forward the natural vertue and faculty of each towards the intended *Terminus* and end. 6. Sixth. The very nature of the womb or Seed-garden aptly qualified and furnished with parts, powers, and properties, whereby, as by fit and due proportioned Organs and instruments, the Soul of the Mother toucheth the forenamed matter, and worketh upon it to warm, to cherish, to nourish, and so to quicken it, and kindle it self in it, inciting and promoting it more and more forward to ripeness and perfection. 7. Seventh. The Sun, the Moon, the Stars, the heavenly bodies and their motions, with a sweet and secret, yet powerful influence, do join their force with the forenamed means to quicken, strengthen, and augment the force and virtue thereof, and so serve God as instruments to promote and further this natural work, according to the known Aphorisme, *Sol & homo generant hominem.*

bominem. 8. Eight. God himself, the highest cause, and first mover of all causes, by his powerfull blessing assisting nature, and her whole train of secondary causes, makes them all, and every one of them, in their place and degree, effectual for every end and use he hath ordeined and assigned them for, and whereto he applyeth them according to the good pleasure of his Will. 9. Ninth and last, is the top and period of all, when by the effect of all the forementioned causes and means the work is finished, and *Natus Homo est*, A Man is born into the world, or a Woman, as it pleased God by this his ordinary way for propagation to bleſs the Parents with a Son or a Daughter, the natural common fruit of their bodies. And now if the Poet might probably say, *Vix caret effectus, quod voluere duo*; That that effect seldom or never faileth, which two undertake with joynt wills, and forces to accomplish. Or if the Council of Greece at the siege of Troy, had reason to think that *Ulyſſes* and *Diomedes* οὐκ δὲ δι' ἐπ' αὐτοῖς, joynd partners in commission together, were a comfort ſufficient to undergo the enterprising of any difficult, and noble ſtratagem, or exploit, for the good of the State: how much more confidently may we then ſay, *Non caret effectus quod voluere duo*. That that muſt needs be effected, as God would have it, which theſe two, God and Nature, with all her train of ſecond causes, joyn forces to effect? Nature alone is feeble and faint, but in the hand of God ſhe is very powerful and effectual. God alone is moſt abſolute and all ſufficient of himſelf, yet where he hath ſet up nature, and ordinary wayes and means, to work by, he allwaies honoureth and uſeth his

own ordinance, except it be when his wisdom is to shew the absoluteness of his power, by working some extraordinary and supernatural effect.

¶ 5. Ar-
gum.
Ἀριστοτελίου
δὲ τὸ πρῶτον
μὲν δὲ
ἐκείνου
ἐκείνου
καὶ δὲ
δὲ μὲν.

¶ Their fifth argument from Philosophy is the authority of *Aristotle* who in his 2d book *de generatione animalium* 3d chap. saith, that the reasonable Soul only comes into a Man's body *ἐκείνου*, that is from abroad, or from without him, and is only divine. Therefore (say they) it is not by propagation, but by dayly creation and infusion, according to the judgment of *Aristotle*. *Ans.*

This Consequent is neither sound nor sure. For first, It is the most generally received opinion, that *Aristotle* acknowledgeth no creation (though his Master *Plato* doth) but contradicteth it in his opinion of an eternal motion &c. How then can they gather the Souls daily creation from *Aristotle's* opinion? Secondly, Suppose he deny not the creation (which I rather think) yet the place cited maketh nothing at all for them against me: For let the whole Chapter be read and weighed, and it will be clear, that this was only *Aristotle* his meaning, namely, That the reasonable Soul is not of an Elementary nature, nor any harmony arising from a proportional mixture and temper of Elements, and humors, nor any quintessence extracted from all or any of them; but a divine and spiritual essence, of an heavenly original. All which we acknowledge, with far more certainty, from the word of God, than either *Plato*, or *Aristotle*, or any of the rest could gather by reason, or learn from any of their *Egyptian* or *Chaldean* Masters. For *Moses* saith expressly, that *Adam* had his Soul *ἐκείνου* from without him, immediately from God created and inspired

inspired into his body, or as *Moses* speaketh it, God breathed into his nostrills or into his face the breath of life, and so *Adam* became a living Soul. And yet all this lets not, nor gainsayeth any whit at all, but that from that original, the Soul may well be (as we say it is) by propagation continued and derived to all *Adam's* posterity, and be truly said still *Deus in nobis*, to come unto them *extrinsecus* or from without them, according to *Aristotle* his meaning which we have shewed. Because both it is not elementary, but of the same spiritual and divine heavenly nature with that original: and also from that original it floweth to every Son and Daughter of *Adam*. For as a river or stream of water, how far soever it may by the channel be carried from the fountain, and be divided into many branches, yet still, whithersoever it come, it may be truly said to be, and come from thence where it first sprang; (as the *Israelites* are said to have drank still of the rock that followed them in the wilderness, how far soever happily they might in that wilderness be distant from that rock, where was the spring head, and might dip their drink but from the river:) Or as the Sun (whom the Greek Poets do often stile *ἡνίοχος* the far shooter) how far soever he dart and shoot forth his beams of light, of heating or other influence, yet still are they truly said to be of, and come from the Sun, though they touch us immediately from the air about us: So what degree of distance soever I be from the first *Adam*, yet thence may I be truly said to have my Soul and Body, whence he had his; namely the one from that breathing of God into *Adam's* face the breath of life, the other

from the earth; though not in the same manner as he had his, because he had his immediately from the hand of God by creation, I mine from my Parents by means of procreation; and thus still of the reasonable Soul it is and will be true. *Sedibus* *Cicero* *athereis Spiritus ille venit.* And that of *Cicero* *Tusc. li. 1.* likewise. *Animarum nulla in terris origo inveniri potest:* The reason which he rendreth confirmeth my interpretation of *Aristotle* before. *Nihil enim est in animo mixtum, atque concretum, aut quod ex terra natum, atque fictum esse videtur. Non igitur invenitur unquam unde ad hominem venire possit, nisi a Deo; Spiritualis enim natura non, oritur a corporali.* Which intire sentence of *Cicero* with the reasons thereof will stand as firm and inviolable with our opinion which hold the Soul's propagation in manner as we doe, as with theirs, that deny it and hold the contrary. But if *Aristotle* his meaning (or *Cicero*'s) were otherwise, and as they which cite him would have it; his authority is not so authentick but that a man may with reason dissent from him.

¶ Thus far we have heard their reasons from
Philosophy:

Now let us likewise hear their shew of Scripture.

From
shew of
Scripture.

¶ First

Hcb. 12. 9.

¶ Their first place for shew of Scripture (as I intend to cite them) is from that of the Apostle to the Hebrews Chap. 12. verse 9. *We have had the Fathers of our flesh correcting us; and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits, and live? Lo (say they) here God is called the Father of Spirits, and distinguished, from and in a manner opposed to the Fathers of our flesh. And why is this? but because*

because he daily createth and infuseth the Soul into every particular person that cometh into the world.

Ans. This reason by them rendred, why God is here called the Father of Spirits, is very uncertain, and many other more probable and sutable to the place may be given. For first, by a common and familiar Hebraisme, a Father of spirits may signify a spiritual Father, as Father of mercies, a merciful Father. Secondly, though in a large signification of the word (Father) God may be called a Father of all his creatures, in regard of their dependence on him for their making at the first, and maintenance for ever; yet properly a Father signifyeth not a Creator, but a Begetter. And according to the strict property of this signification, God the first person in the Trinity, is and can be the Father only, of his only so begotten Son, the Eternal Word, and second Person in the Trinity. For the analogy of resemblance and property nearest unto this, God is also in a peculiar manner the Father of his elect, because in that his natural Son he both hath adopted them for Sons before the foundation of the world, and also calling them in time, he regenerates them by his spirit. And in this meaning (as I take that) the Apostle here calleth God the Father of spirits, opposing (according to the Scriptures usual manner) first spirit to flesh, and flesh to spirit; secondly, the Fathers and Authors to both; and lastly the disciplining effects of both kinds of Fathers: by the spirit, according to the usual Scripture phrase, understanding the new and spiritual grace of the regenerate man, and by flesh the old corrupt nature of the unregenerate man. The Authors or Fathers of our carnal and

corrupt nature, are our Fathers according to the flesh, by natural generation, whereby it cometh to pass still, that what is born but of the flesh, is but flesh, corruption of corruption, a body of sin and therefore of death. And it would advantage *Nicodemus* nothing at all towards the kingdom of heaven to enter into his Mothers womb, to be born a-new of the flesh, for still he should remain but flesh and blood which cannot inherit the kingdom of heaven, and still corruption which doth not inherit incorruption. The Author and Father of our new regenerate and spiritual nature is God, who hath begotten us a-new with the word of truth, and by his holy spirit regenerated us to a spiritually reformed life, and so that which is born of the spirit, is spirit, and God only the Father thereof. The disciplining corrections and chastisements of these Fathers differ as much: for the Fathers of our bodies or of our flesh by their chastisements can touch but directly our bodies (and so consequently affect our Souls,) to work and conform us to their wills only for a carnal, a civil and temporary good, leaving us still nevertheless in our natural corruption dead, and to dye in our sins for ought that they can do to releive us. But the chastisements of God the Father of spirits, whether internal or external, are means of the holy Ghost to further the work of our regeneration, and to make us more and more conformable in both bodies and minds unto his will, that we may live the life of God, he in us and we in him, and therefore ought me much rather give reverence, and be in subjection to him. Lastly, God may be called the Father of spirits, as he is called the God of the spirits

John. 3. 6,
4.

1 Cor. 15.
50.

John 3. 6.

spirits of all flesh ; that is, who hath them in the hand and power of his own will to give, or to take them, to punish, or to spare them, to order and dispose of them at his pleasure ; as is clear by that deprecation of *Moses* and *Aaron* (a) *O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?* (a) Num. 16. 22.
Thus we see, that this place of Scripture affordeth no proof at all for the Soul's daily creation, and infusion, and the next will afford as little.

¶ Their second shew of Scripture is from *Second Zacharie* 12. v. 1. *The burden of the word of the Lord for Israel, saith the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth (or fashioneth) the spirit of Man within him. Behold I will make Jerusalem a cup of trembling, &c.* *Scripture Zacharie 12. 1, 2.* Here the Lord is said to form or fashion the spirit of Man within him, or in the midst of him. Therefore he daily createth, and infuseth new Souls, &c. *Ans.* First, how unfutable and unbecoming are these phrases ? God formeth or fashioneth the spirit of Man within him, or in the midst of him, and God daily createth Man's Soul and infuseth it into him. Secondly, It followeth not as they infer, God formeth &c. Therefore God createth &c. For if by the spirit of Man, be here meant the essence of the Soul ; yet (that being granted) God may be said to form and fashion the spirit of Man within him as well by procreation, as by creation ; for God, we truly say, is the author of both effects of either kind. And as *Mercerus* saith that the word *Mercer. in* Forming (a) differeth not much in meaning from (a) *יצר* *Pagin.* the word Creating (b) yet it differeth, and is not (b) *ברא* formally

formally the same. So say I, that God's work of procreating, though it be very near, and the nearest in affinity and likeness to his work of creating: yet it formally differeth and is not the same. Thirdly, this may as well be understood and expounded of the qualities and adjuncts of the Soul, as of the essence, that God formeth, informeth, conformeth, or reformeth, varieth, and inclineth the will, the affections and disposition of Man's spirit within him, as he pleaseth. So God it is that giveth to each one his special spirit, or difference of wit (as one calleth that) making one apt and fit for this, another for that. He enlightneth the mind of one with an understanding spirit; so the eyes of *Balaam* are opened to see many great secrets and Mysteries of God, he be-dimmeth and bemisteth the minds of others (yea, & it may be of the same persons at another time) so that they grope at noon day; as the *Syrians*, who with open eyes of their body were led against their wills into the midl of *Samaria* by the Prophet.

Numb.
24. 3.

(^b) 2 Kings 6. He hardneth the heart and spirit of some, as of *Pharaoh*, to hate and oppress his people; he mollifieth the spirit of others towards them, and moveh even their enemies that had captived them, to pity them. To one he giveth the spirit of wisdom, as unto *Salomon*; to another the spirit of simpleness, as to *Rehoboam*. To one he giveth an excellent spirit of meekness, as to *Moses*; to another of patience, as unto *Job*; to another an heroical spirit of courage and boldness, as unto *David*; and to others the clean contrary. Yea, and the spirit of the same person he oftentime formeth and reformeth, varying it diversly both in

in will and affections, as it pleaseth him : as in the examples of two *Sauls* both of *Benjamin*, and of others may be seen. The first *Saul* was the Son of *Kyss*, the first anointed King of *Israel*, to whom God gave at the beginning of his kingdom, a good spirit, which *Saul* dishonouring and prophaning, God took that from him again, and instead thereof sent him an evil spirit, and he that unjustly had forsaken the Lord, is justly forsaken of the Lord : and he that erst was led by an heroical good spirit besitting a King, is now at last driven with a spirit of Phrensy and fury, to acts unbeseeming for a Tyrant ; Yea, as *Saul* sometimes for a fit, ravished with the good motions of the spirit of God is among the Prophets ; So at all other times, left to his own evil spirit, he is among the prophane. The other *Saul* (afterwards *Paul*) carried with a spirit of rage towards *Damascus* to persecute the Church of Christ, is in the way incountred by Christ, reclaimed and reformed with a new spirit to preach the Gospel of Christ, whom before he persecuted. And how common and ordinary a thing is it to be seen how the spirit of Man's affections are daily varied, and hourly : Now a man is affected with a spirit of gladness, anon with a spirit of sadness : Now with a spirit of boldness and stoutness, and anon with a spirit of fear and trembling : Now the spirit of steddiness, anon the spirit of giddiness, &c. And all these and the like come ordinarily in the Scripture-phrase, under the name of Spirit. And in a word, as *Solomon* saith of the King (*a*) *The King's heart is in the hand of the Lord (flexible)* (*a*) *Prov. as the Rivers of Water, he turneth it whithersoever he will ;* So must it be acknowledged, that the spirits

of all Men, their minds, their wills and affections, are in the hand of the Lord, and he formeth and fashioneth them, varying, inclining and affecting them in the midst of men, as himself will.

- ¶ Fourthly, if the property of the word be urged, it will make more for us that hold the Soul's propagation together with the body, than for them that hold the other opinion; for I appeal both to the knowledge of the skilful in the original tongue, and also to the testimony of every Hebrew Dictionary, whether the word of forming or fashioning here by the Prophet used be not, according to the original (b) as *Buxtorfius* saith, *Figulorum verbum proprie*, and signifyeth properly as *Pagnin* saith, *Aliquid velut ex luto fingere*. That is such a word as signifyeth the proper work of a Potter, who of his prepared lump of clay formeth and fashioneth off his wheel a Vessel or pot to what fashion he will, and (as the Apostle speaketh) one to honour, another to dishonour. The strict analogy of this proper signification well fitteth us who say that God, out of that original Soul created and infused into the first *Adam* by the power of his wisdom produceth Souls by means of propagation for all *Adam's* Children, together with their Bodies, formally. And the Prophet may seem to allude unto the property of the word in the Metaphor of a cup, when he saith in the next verse, That *God will make Jerusalem a cup of trembling*. An earthen pot or cup is an effect of the potters skill and work. So that the word cannot so properly imply a Creation as a Procreation, except you would such a Creation as *David* prayeth for, (c) *Create in me a clean heart O God, and renew a right spirit in me.* ¶ Their

(c) Psal.
51. 10.

¶ Their third shew of Scripture is from *Psalms* ¶ Third
 33. verse 15. *He formeth or fashioneth their hearts alone or alike, or together as one, he considereth or discreetly attendeth to their works.* ¶ This 15.
 later member inlightneth the meaning of the
 former, namely that here is meant such a forming
 and fashioning of the heart, as is the inclining and
 disposing of the will and affections, so as to reform
 them from, and conform them to such works as he
 discreetly attendeth to, or considereth done or to
 be done, and therefore this place may be understood
 as the former. Secondly, he saith not, that God
 formeth spirits and Souls, but their hearts (a) which
 confirmeth the former interpretation, and over- (a) לבם.
 throweth all strength of reason that should from
 hence come to strengthen the opinion of the Souls
 daily Creation. For though the heart be some-
 time taken for the Soul (whether because it is one
 of the Soul's principal organs for life to the Body,
 or because it is, as some say, the seat of the affections,
 or as others better say, the shop where they work
 and move) Yet that is never but when there is
 some circumstance inforcing it so to be taken;
 which here is none. Thirdly, these words, God
 formeth their hearts together as one, may well
 mean that God uniteth Nations in some form of
 concord and peace among themselves (when in
 his wisdom he seeth it convenient) for some civil
 order and common good. And the words of the
 Text I think may well afford to be thus rendred. He
 formeth the union or uniting of their hearts &c.
 So that though the Nations combine themselves
 and conspire against the Kingdom of Christ, he
 tolerates it for the time, and disposeth all to his
 purpose

purpose, or whether they joyn hearts and hands for the Kingdom of Christ, God is the author thereof. And moreover here may seem to be, if not expressly said, yet closely intimated, that God in his general administration, allwaies respected the dispersed Nations of the Gentiles to gather them in the last Age of the world to be one people, and household of Faith with the Jews. In the mean while that he disposeth and composeth the hearts of the Nations to such a conformity and civil formality, as may be to hold and contain the world in some temper and order, that it dissolve not till the day of Reformation of hearts come. And therefore he saith by his Prophet, I make peace, I create evil, or war, combining the hearts of Nations in league and confederacy as for peace between the confederates, so to wage war one against other. God it is that (as one translation readeth it) maketh men to be of one mind in an house together. And God it is that persuades the hearts of brethren to keep that good and comely conformity of dwelling together in unity, which the Prophet so highly commends. Howsoever this place of the *Psalms* may be diversly expounded; yet nothing can hence be gathered, to confirm the opinion of the daily Creation of Souls.

¶ Fourth
Scripture
Jerem. 38.
16.

¶ Their fourth shew of Scripture is from *Jeremy* cap. 38. verse 16. *The King sware secretly unto Jeremiah saying: as the Lord liveth that made us this Soule, I will not put thee to death.* ¶ *This Soule*, that is, each of us his own proper Soule, as namely this mine for me, and that thine for thee, so that according to the full meaning it may thus be read. *As the Lord liveth that made us these*

these our Souls, &c. Here God is called the maker of Souls, therefore he daily createth Souls.

Ans. It followeth not; for, God, we say, still may make us our Souls as well by procreation, as by Creation. Secondly, by Souls here is meant our whole selves and persons, and it is all one in effect, with that in the Psalm. (a) *It is God that hath* (a) *Psal. made us and not we our selves.* For so Soul in the 100. 3. Scripture is often taken to signify the whole person of Man or Woman. As (b) *all the Souls that* (b) *Gen. came with Jacob into Egypt, which came out of his* 46. 26, 27. *loynes, besides Jacob's Sons Wives, all these Souls were 66.* But *all the Souls of the house of Jacob that came into Egypt were threescore and ten Souls.* So *Adam*, by God's breathing into his face the breath of life, is made a living Soul, that is, a person indued with an immortal Soul, which whether it be by immediate Creation made as for *Adam*, or by procreation, as we say it is made and given to all *Adam's* Children and posterity: yet still it will be true, *The Lord liveth that made us these Souls.* *It is he that made us and not we our selves; In him we live, and move, and have our being.*

¶ Their fifth shew of Scripture is from Ecclesiastes. chap. 12. 7. *And (before) this dust return* Fifth Scripture. *to that earth as it was, and this spirit return to that God that gave it.* Lo here, say they, God is expressly said to give the Soul. Therefore the Soul is not by propagation together with the Body, but by God's immediate creating and infusing it into the body of every Child that is to be born into the world. *Ans.* Why should we grant and not rather deny this consequence? What is there here to inforce

inforce us to take it for currant? for to give the Soul is not necessarily to create and infuse the Soul, which may be, and as we say is, given also by propagation. Secondly, suppose *Solomon* mean here (as I will not now deny but he doth) such a special kind of giving as is by immediate Creation, and infusion; yet it followeth not, God gave it so once; therefore he giveth it so still; God gave it so to *Adam* our common Father, therefore he giveth it so to all his Progeny. Nay, the plain Analogy of both the members of this sentence paralleled and laid proportionally together, will very pregnantly prove the contrary to their opinion, and conclude for us. Namely, That as God once gave *Adam* his body immediately formed from the earth, and ever after he giveth to every one of *Adam's* posterity their body by propagation from their Parents; so likewise the Soul, to him God gave it by immediate Creation and infusion; to the rest by propagation: for it is most manifestly clear and apparent, that *Solomon* in this place hath relation to the first Creation, and constitution of the first *Adam*; not to the natural and ordinary birth and generation of any of *Adam's* posterity. And as touching the body, it is evident even to our very senses, that Man that is born of a Woman, receiveth not his body and elementary part immediately given him from the earth, but from the loyns of his Parents; and so by propagation from *Adam* (for whom only it was formed immediately from the dust of the earth) so therefore the like must or at least may be holden concerning the Soul (as that which more pregnantly will be gathered from this Text than the contrary.) Namely, That Man which

is born of a Woman receiveth his Soul not immediately created and infused into his Body from the immediate hand of God, but from his Parents (the ordinary instruments and means of God's appointment for that effect) and so by ordinary propagation from *Adam*, who only received his Soul by that extraordinary way created and infused from the immediate hand of the Creator. According as it is said in regard first of the body, God formed *Adam* of the dust of the earth, and then of the Soul, God breathed into his nostrills the breath of life, and so *Adam* became a living Soul : And I would gladly hear him that could shew me, where in all the book of God the like is said, or meant, concerning (I say not the Body) but the Soul of any one of *Adam's* seed : Therefore I conclude, that as the Bodies of all the Sons and Daughters of *Adam* are not given them immediately from the earth, but by means of propagation from *Adam*, so neither is the Soul given them created and infused from the immediate hand of God, but by ordinary means of propagation from *Adam*, together with the body ; or if otherwise, a reason must be shewn, why the propagation holdeth not as well for the one as it is clear and evident for the other.

¶ Their sixth shew is from the example of *Eve* the first Woman, whom God by an extraordinary kind of working built and made of a Rib taken out of the side of *Adam*. From this example they reason thus in effect, As *Eve* had her Soul given her, so have the progeny of *Adam* and *Eve* their Souls ; but she had hers not kindled and produced from *Adam's* Soul, but immediately infused from God. Therefore neither have we that are of the of-spring

¶ Sixt
Scripture,
Gen. 2. 21,
22.

of-spring of *Adam* and *Eve*, our Souls by propagation from our Parents, but &c. *Ans.* Needs must that conclusion halt right down, whose legs are both lame; nay, needs must that conclusion fall to the ground whose legs are both broken. To the proposition I say, That a singular and extraordinary example (such as this of forming the first Man and Woman is) must not be made a general rule. And why do they not with as good a consequence conclude, that all the Children of *Adam* are made directly of a Rib, taken out of his side, at least, that every Woman or Wife is made of a Rib of her Husbands side, as *Eve* was? To the Assumption, I say, that *Adhuc sub judice lis est*. It is a question not as yet fully agreed upon, whether *Eve* had her Soul from the immediate breathing of God as the Man *Adam* had his, or whether God forming her a Body of that Rib taken from *Adam's* side, did withall likewise kindle her Soul from his; which to me seems most probable and likely. They think to prove the contrary for themselves, by that which *Adam* said of her, when God brought her and presented her unto him. *This is now bone of my bones and flesh of my flesh*, because he said not also spirit of my spirit, or Soul of my Soul. But this is no sufficient proof for them. For first touching the general and common use of the whole sentence, it is grown into a familiar and proverbial form of speaking, to note an identity of nature, or the nearness of blood, and affinity that is between persons. As first between Husband and Wife: Secondly, between Parents and Children: Thirdly, between Brethren and Sisters: And lastly, more at large, between such as are of the same lineage, tribe, family

Gen. 2. 23.

family or kindred. Secondly, in this place precisely it is a Synecdoche usual in all languages, by a part to mean the whole, or contrarywise. So *Adam* here by naming only so much as was more sensible and apparent, meaneth withall, and so would have conceived, the rest, that was essential to the *Womans* person, though it were not expressly named. And so it is as if he should have said, This is another my self, or this is my second self, now made extraordinarily, and taken out of my self, substance of my substance, as namely bone of my bone, and flesh of my flesh, yea (and to speak to the full) also spirit of my spirit; But what needed spirit be named, seeing that Man's flesh and bone formally is not without the spirit of Man? and there are three reasons that seem to confirm that which I say, first the demonstrative particle (this) which being equal to the person of the Woman demonstrated by it, must needs intimate, by that which followeth in the predicate, that she was intirely substance of *Adam* the Man his substance. Second, because *Moses* expressly saith that God built the Woman of the Rib which he took from out the side of Man. The Woman an intire person intirely built of the substance taken out of Man, and without her reasonable Soul she were not a Woman. Third, because *Adam*, who before had given fitting names to other living creatures now giveth also a fitting name to his Wife, saying, she shall be called Woman (*Ischah*) and rendreth a reason why she shall be so called; Because she was taken out of Man (*Isch*.) So then if (*Isch*) be a name that noteth the full and intire person of the Male-Man, Then is *Ischah* likewise a name

חַוָּה
Gen. 2. 21;
23. 22.

* חַוָּה for
it would
be written
at large
from this
word חַוָּה
But for di-
stinction
and to pre-
vent mi-
staking of
this word
for another
or another
for this it
useth to be
thus writ-
ten well ten חַוָּה

well fitting to note the full and intire person of the Female-Man, who because she was taken out of him, and had her intire nature from his, therefore she beareth also his intire name in her name, which for this reason was given her, only with the addition of a letter to his name in hers, to note only the difference of sex in her nature distinguished from his.

¶ Seventh
Scripture.
Christ.

¶ Their seventh shew is from the example of Christ. And here they threaten a kindness on us. For they say we must not, and we will not deny but that Christ had his Soul from the immediate hand of God created and inspired; and that he took it not from the Virgin *Mary*, as he did his body and elementary part. *Answer*, If we should grant them thus much, what would it advantage them in their cause? For the birth and conception of Christ being by a singular and supernatural work of God, such a singular and extraordinary example affordeth nothing towards a general law and rule for an ordinary act or effect. But what necessity, why we must yeild that, which they say we will not, we must not, deny them? Lest otherwise, forsooth we should grant (and in effect say) him to have been tainted with original sin, if we say that he took his humane Soul from the Virgin as well as he did his Body. *Answer*. *Parcius ista viris tamen obijcienda memento, Novimus & qui te*. Terrify us not with that fear, which your selves have no less need to fear than we: For I say there is no more fear of such an evill consequent to follow of our opinion, that affirm Christ to have taken his humane spirit from the Virgin, than of theirs that deny it. For is not

this

this their opinion? Either that the body polluted with sin is sufficient to taint the Soul that comes into it? Or that the decree of God is just, that all Souls that should be given to any child of *Adam*, any I mean that is lineally descended from him, (as also Christ is) should be subject to the law of original sin through *Adam's* fall? Or will they say that the Virgins body was not tainted with sin, but her Soul only, because they more fear lest Christ should be tainted with original sin, by taking his Soul from her, than by taking his body? No. But they can put away all danger from themselves with this Antidote; namely, because Christ (though he be lineally descended from *Adam* according to the flesh) yet is he not a meer natural Son of *Adam*, nor his conception and birth according to the ordinary way of nature, but by the extraordinary power and working of God, and therefore he is exempted from the common law touching original sin. *Salva res est*. For if this Antidote be of vertue sufficient to preserve their opinion from that evil consequence of imputing sin unto Christ, which they threaten upon us, we are in good hope it will be as effectual for us, who indeed do say, as we believe, that Christ took his whole and intire humane nature from the Virgin his true Mother according to the flesh, and therefore his Soul as well as his body: and yet that he was not touched nor tainted with any sin at all. He took (I say) his whole humane nature from the substance of the Virgin. Else how is she his Mother according to the flesh, and he the true seed of the Woman? He was not yet at all tainted with sin (in which property only he differed from

his brethren) because by the vertue of his holy Spirit, he perfectly purified and sanctified that substance of the Virgin which from her he assumed into his own person ; by one and the same act of the Holy Ghost, I say, he both sanctified it in assuming it, and assumed it in sanctifying it, that he might truly be conceived and born of her, that holy thing that should be called *the Son of God*. And therefore that which was so precisely said to the Virgin *Mary* a little before, or at her conception, (*the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.*) was said unto her not only to answer her question and doubt, how it might be that she a Virgin should conceive and bear a Son without knowing of Man, but also to prevent a doubt and question of no less importance:

Luk. i. 35.

* The *Athanasian Creed* is clear for this point, that Christ took his

Namely, how that holy thing that should be called the Son of God, might be conceived and born altogether without sin, of her that was a sinner as well as other Women, though not so much a sinner ? The answer to both doubts and questions is this :

Soul as well as his Body from the Virgin *Mary*. For it telleth us first, that it is necessary to salvation to believe rightly the incarnation of our Lord *Jesus Christ*. And then it sheweth what is the true faith touching this point, Namely, to believe that *Jesus Christ* is perfect God and perfect Man. Perfect God of the substance of his Father begotten before the worlds, and perfect Man of the substance of his Mother born in the world. And lastly, it defineth a perfect Man to subsist of a reasonable Soul and humane flesh. And so it setteth Christ to be perfect Man of the substance of his Mother, and that it is necessary to salvation for every one so to believe. Θεός ἐκ τῆς οὐσίας τοῦ πατρὸς πρὸ αἰώνων γεννηθείς, καὶ ἄνθρωπος ἐκ τῆς οὐσίας τῆς μητρὸς ἐν τῷ αἰὶνι τεχθείς. τίλην τοῦ θεοῦ, καὶ τέλην τοῦ ἀνθρώπου ἐκ ψυχῆς λογικῆς καὶ ἀνθρώπινου σαρκὸς ἐφ. σ. α. μ. Athanas. Symb.

The power of the most high God is All-sufficient to effect all this, through the effectual working of the Holy Ghost, in an extraordinary manner. That Holy Ghost shall come upon thee, and that power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee, shall be called *the Son of God*. And as to believe the resurrection of Christ, and his glorification in his own person, is for the assurance of our faith, that we shall likewise in our persons be raised by his power from death to life and glory with him: so to believe that Christ assuming his whole humane nature from ours in the Virgin did sanctify it in assuming it, in his own person; and finally glorify it, is likewise for the assurance of our faith, that as already the first fruits of our intire nature is sanctified in Christ's person and glorified: so likewise shall the whole lump be in our persons (as many as believe) by vertue of the same his holy Spirit. And also that as he calleth us, and calling assumeth and gathereth us unto and into his Mystical body, which is his Church, to be made and become true members thereof, so in the very act of his thus assuming us, he also sanctifieth us, and will still more and more till he finally make us perfect, and glorify us with the whole body of his Church, for whose sake he saith, *he hath sanctified and glorified himself*. And wo unto us and to our Souls, if Christ did not take his humane Spirit and Soul from our nature in the Virgin as well as his body. For then it would come to pass according as *Naxianzene* saith; that τὸ ἀπερίστανον ἀδιεργαστον, whatsoever of our Nature Christ hath not assumed into his person from our nature, that he hath not healed, that he hath not

cured, that he hath not sanctified for us, and therefore that he will not glorify in us.

¶ Thus far it may appear that our opinion who hold the propagation of the whole Man (and therefore of the Soul as well as of the body) driveth neither against Scripture nor Philosophy, for any thing that hath yet been heard. It remaineth to shew how their opinion, who deny the propagation of the Soul with the body is against both.

1. ¶ To deny the Soul's propagation with the Body is first against this rule and principle of nature. *Vide Augustinum Epist. 28.* *That every like begetteth the like to it self in nature and kind.* Therefore as a Lyon begetts and generates a Lyon; an Horse, an Horse; an Eagle, an Eagle, and each other kind according to kind; so likewise except Man beget Man in the full nature of Man in his kind, the rule faileth in the most noble kind, where it would in reason be most expected it should hold.

2. ¶ Secondly, it is against this, *That Sol & Homo generant Hominem.* *The Sun and Man do generate Man,* which is not done except the reasonable Soul be in the effect of that generating as well as the body. For as *Aristotle* saith of the eye, that without the formal power and faculty of seeing, it is not an eye, but in name only: so think and say of Man, that that is not a Man (but in name only) which is without the reasonable Soul animating the Body, and so making up the formal Being of Man. And it hath been a commonly approved Maxime in Schools, that *anima rationalis est forma hominis, Differentia specifica & constitutiva hominis.* *The reasonable Soul is the form of man, that makes him that which he is in his kind, and distinguisheth him from every thing of another kind.* ¶ Thirdly,

¶ Thirdly, it is against this, That no accident privative or positive can be without a subject, or substance to sustain it, for *Accidentis esse est inesse*. The very Nature and Essence of an Accident is to be seated in some subject or substance. And therefore granting the propagation of original sin from Adam, and so consequently from Parents to the Children, they must of necessity grant the propagation also of the proper subject of sin, or else be absurd to deny it. Now the subject of sin both original and actual is properly and primarily in order of nature, the Soul, though indeed the adequate subject of sin is the whole Man. Therefore, as I said, granting the propagation of the adjunct or accident, which is sin with the Appendices, how absurd it is not to grant withall the propagation of the adequate subject of sin, which is Man in the formal Being of his Soul and Body together.

¶ Fourthly, it is against this approved Aphorism, That *God and Nature do nothing in vain*: But in vain should God and Nature have imposed on Man, as Man, this natural law to multiply by propagation his kind, except withall God and Nature have given to Man a vertue and power to fulfill that law formally according to the true meaning, and to the full & final extent of that Law so spoken to Man, as Man; and not according to the extent only as it was spoken to the inferior creature of any kind, and no further as for example: If Man, as Man, having received a natural Law to multiply and increase as Man, should yet beget and generate but a Body or substance without life both of sense, & vegetation, he had fulfilled in this but the law of the stone or some Mineral &c. For these are ingendred

according to the law and nature of the earth where they grow. Or suppose he beget a body indued with life vegetative only, he hath yet fulfilled but the natural law of the plant: for every Tree, Herb, and grass that seedeth seed, is by the natural law created in the plant, taught and informed to do as much. But suppose yet further, that Man procreate a body indued with life and sense both, he hath yet fulfilled but the law of the beast for this kind of effect. For what beast of the field what bird of the air, and what fish of the Sea, having received the like law, doth not perform as much? Therefore that Man may be as happy in his kind, as the inferior creatures in their kind, by fulfilling and attaining to the end of this law as it concerneth him in his kind, it must needs be granted, that Man begetteth Man in the intire nature of Man, so as that Man begotten be the natural and proper effect of Man begetting according to that law of God and nature spoken to Man, and injoynd him to that end. Else in vain was it said unto Man *Be fruitfull, and multiply, &c.* But these kinds of Commandments cannot be vain nor frustrate of their end, because they are not the speaking only of a thing to be done, and of a form to do it, but the creating also of a natural power (in the kind to which they are spoken) to perform what is bidden, through the assistance of the bidder, which in bidding he promiseth; as we shall see in fit place hereafter.

¶ Scrip-
ture.

¶ Now against the light of holy Scripture touching God's law both of Nature and Grace, is also this opinion of the Soul's daily creation and infusion: for declaration whereof I thus proceed by way of preface preparative to that which afterwards

wards I would inferr touching the question in hand.

¶ The Actions of God in relation to his Creatures and the law of Nature in his kingdom of Nature, are by the Holy Ghost formally distinguished into these two sorts. First, his powerful six daies working, which cometh all under the general title and term of the Creation, and was all perfectly finished in the space of six daies. Second, his effectual Seventh or Sabbath daies resting. Resting, I say in relation of his Six daies formal working; yet effectual, because never idle, but alwaies acting and working his Sabbath daies proper work. Under which cometh all that formal manner of God's working, commonly called his *Administration*, which shall not cease for ever, yet shall be varied according to the difference of time, both that which God hath set for his Kingdom of Grace, and that he hath appointed for his Kingdom of Glory. The Creation is that powerful work of God whereby himself of Eternal Being giveth out of nothing, beginning and Being to all that he would make to set up a kingdom of Nature under his hand. And here that rule *Ex nihilo nihil fit* can challenge no place, because the Creator is **JEHOVAH ELOHIM**, who only but speaks and it is done, commands and it stands fast. In these Six daies work of the Creation, I note (so much as sufficeth to my purpose) three degrees of God's working. The first bringeth and giveth into Being a general summ or mass of matter as the *Matricem* of all things, that the next degree should bring to a more distinct number, fashion, and order. This is it which *Moses* declareth when he saith. *In the beginning God created the heaven and the*

- Gen. 1. *earth, and the earth was without form, and void,*
 1, 2. *and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the Waters.*
 The second degree is that which leaveth not the Creature a *Chaos* in form, but bringeth it into a most comely and beautiful form, fashion, and order, furnished in such full number, weight and measure of all distinct parts, and kinds, in place and order, so as nothing was more or less, or out of rank and order, but as it pleased God to make and set all and each part and member, so it was. And this work God beginneth with the Creation of Light, and so prosecutes the rest, as *Moses* describes it. The third createth a Law to and in the creature, by which God's Kingdom of Nature should in every point be governed under his hand. This Law is a natural vertue and power that God hath created in all and every creature to be, to move, and to work, each thing after its kind, as God hath taught and inabled it; and here in the kingdom of nature, that rule taketh place, *Ex nihilo nihil fit*. And this Natural Law is in every kind of creature to be considered either more generally, equal to the form for many effects, or more specially or particularly rather, flowing from the form for some special effect. Such is the Law of Propagation in each kind of creature, that God would have so to continue and multiply; And as they, *as many as but touched the hem of Christ his garment were made perfectly whole of their diseases*, by a reason of a double touch unto Christ, the one Corporal by means of the Hem, the other Spiritual by means of Faith; so every creature is inabled to shew the effect of its natural Law as God hath informed it,
 by
- Matth. 24.
 36.

by reason of a double touch of God unto the creature, the one of his powerful authority commanding it to be so, the other of his truth, who in commanding promiseth his powerful blessing and assistance, that it might be so in every thing as he commanded; and therefore alwaies it followeth, *It was so.* And as the period of every particular daies work for the most part is concluded with God's approbation and ratification, *Behold it was good*, so at the end and finishing of all, we have his general approbation, and ratification of all. *God beheld (or saw) every thing that he made, and behold it was very good.* And so the six daies works are ended, fully and perfectly as God intended: Now followeth a little also to be said of God's seventh, and Sabbath-daies effectual Rest, which *Moses* describeth the institution of thus.

¶ *And on the seventh day God ended his work* Gods rest *which he had made, and he rested on the seventh day or Sabbath* or Sabbath *from all his work which he had made: And God* Gen. 2. *blessed the seventh day and sanctified it, because that* ^{2, 3.} *in it he had rested from all his work which he had created.* This Rest of God is not an absolute Rest from doing any thing at all, for such a Rest contradicts the nature of God, but it is a respective Rest, and ceasing to do any work of any kind of those his six daies works, in which the heavens and the earth and all the host of them were fully furnished and finished: and a Law given and ratified for their continual being and moving under his hand for ever till the great Sabbath for all creatures come. For God hath separated, blessed and sanctified a Sabbath, to himself, I say, a perpetual Sabbath, which he will not violate nor prophane

as he is true. To Man a Sabbath every seventh day returning, in remembrance both of God's six daies working, and eternal resting from the seventh day begun, and also in expectation of an eternal Rest, whereinto they shall enter when they have finished their work, as God had his and entred into his Rest; not to be idle, but to doe only an holy Sabbath daies holy work, which holy work in sum is this. First, to govern the created world and kingdome of Nature according to the enacted laws thereof, and so still assisting it in all and every part, to see to, and cause the laws thereof to be duly and effectually executed. Secondly, it is to erect and set up in the kingdom of Nature a kingdom of Grace. And thirdly, by the means of the Laws of both duly administred to promote both finally to a state of glory. So that God is not idle on his Sabbath day, that hath so much sacred and holy work to do, about the doing whereof it is that Christ said once, *My Father worketh as yet and I work*. These things thus premised I come now to apply them to my purpose.

Joh. 5. 17.

The application and First Argument.

¶ From this precise distinction and separation which God himself hath made between his six working daies, with their distinct and proper works, and his Sabbath day with the proper working thereof, may be drawn a strong and in force a demonstrative Argument against them that hold the daily Creation and Infusion of the Soul; which being in nature and kind of God's working daies works, it must not at any hand be admitted, nor imagined to be ordinarily done on his Sabbath day. And therefore as they are unjust, that separate and put asunder what God hath joyned: so they are no less

le's wicked and impious that 'by holding the Soul's daily and hourly creation, confound what God hath really and expressly distinguished, and separated asunder. For thereby they attribute folly unto God. First by intimating him to have been improvident for not preparing all in a readiness before hand in the six daies for the perfect keeping and celebrating of that abbath daies Rest, which he meant to begin on the seventh day, and to keep thence forward for ever. Secondly, by making God to transgress the Law he had set to himself, and to prophane his Sabbath by ordinary doing upon it a work of creation which is appropriate to the six daies kind of works. Thirdly, by making God by his act to contradict his Word. Because, when he had said, all was done and finished, that belonged to the constitution of nature, all approved and ratified with a blessing, and that then and therefore he rested from all that he had done, and finished, yet by a daily new creation of Souls he should unsay all that again, and say the contrary; namely, that all in that kind is not as yet done, neither that God is as yet entred into his Rest from doing any work of that sort, as he did on the six daies, his working daies, aptly so to be called in relation to his Sabbath day. Which impiety of opinion, if it be strictly examined, How much will it come short of blasphemy? Therefore I conclude, that since God entred into his Rest, he never returneth to do any kind of those works which he saith were finished in the six daies, and from which he likewise saith, that he rested the seventh day. All is granted by them, the daily creation of the Soul only excepted. But I say, that one exception is enough to contradict the Spirit.

Spirit of Truth, that speaketh generally without exception. No, say they, for as one Swallow maketh not Summer, so one only instance against a general proposition destroies not the generality thereof. I answer, yea, it doth, if it were not either expressly, or pregnantly by circumstance excepted by the proposer. And as one Swallow, though she make not Summer, yet is a Swallow: so but one particular instance of exception against a general position, though it overthrow not the whole matter, yet it detracteth from it so much, as bewraies that it is not generally and absolutely true, and it argueth withall him that so proposed it in general form, to have been either ignorant for so much as he foresaw not what should have been excepted, or deceitful if he saw it and shewed it not. But if such an exception (as the Soul's daily creation) had been true and needfull for us to know, and to make, God was both wise enough to have foreseen it, and sincerely gracious enough to have told us of it, which he hath not done from the beginning of his Book to the end. Nay, God seemeth purposely to have prevented and forestalled, that such a conceit might not come into our minds, if we would give attentive heed unto his Word, when thus he concludeth his six daies works. *God saw every thing that he had made and behold it was very good.* That is. God saw first that all in general and every thing in special kind was Finished, that he had purposed to make for the fullness of the creature: Secondly, that all in every point was well and formally done according to his will, and therefore very good; first, in the reall truth and purity of nature; secondly, in comely beauty

Gen. 1. 31. *works. God saw every thing that he had made and behold it was very good.*

beauty and proportionableness of the whole with the parts, and of the parts with the whole, and each with other and it self; thirdly, in profitableness for use; and lastly, in perfection of all; so that nothing was more, nothing less, nothing otherwise, than as God the absolute good would have it. And thus the next words following doe clearly expound it. *Thus the heavens and the earth were finished* (This is the general All) *and all the host of them* (This is the special and particular formal All.) And then it followeth, that *on the seventh day God* (having in the six daies *finished his work which he had* (as he would) *made*) *rested from all his work* which according to his decree and purpose he had made and finished. Now it is certain, that the original Soul was created and given and the law for propagation of mankind instituted the sixth day, before the seventh begun: and therefore no iteration of any more Souls creating and infusing after the seventh day begun, but propagation only according to the Law to that end given.

Gen. 2.
1, 2.

¶ The second Argument for the Souls propagation together with the Body is drawn from the Law of Propagation. The Law which God by his creating voice or word speaketh to the whole Man, not only bindeth the whole Man, to obey God in shewing the effect of that Law, but also inableth him through his promised blessing and assistance to perform no less than that Law enjoins him unto. But the Law for Propagation was instituted and given to the whole Man by Gods creating voice: *Ergo &c.* The Proposition hath two branches, and is proved to be sound in both. First, that as it is given to the whole Man, so it bindeth the whole Man

¶ Second Argument.

Man to obedience, else to what end is it given for a law? else where is the absolute power and authority of God become? Every earthly Prince intendeth by his law given, to bind his subject unto his will, how much more doth God do it? Secondly, through the blessing of God's promised assistance it inableth the creature to perform what God commandeth. For in these kind of commandments God by commanding not only sheweth what he would have done, but also putteth forth his power, and giveth a vertue to the creature to fulfill what he willeth. So that here it alwales is as the Prophet witnesseth, *God spake and it was done, he commanded and it stood fast*, as may be noted in the whole history of the creation, in every particular part of that work. - *God said let there be light, and there was light; Let there be a Firmament, and God made a firmament. Let the waters be gathered into one place, and it was so. Let the earth bring forth, and let the waters bring forth &c.* And still the event is, *It was so.*

¶ The Assumption is likewise true, namely, that the law for propagation of Man was spoken, and so enjoined to the whole Man, when God had perfectly made him to his own image and likeness, and distinguished into Male and Female had fitted and furnished him with his convenient helper, that both together might be one flesh for the full ability and sufficiency to accomplish this work, as is evident by the Text (a) *God created Man in his own*
 (a) Gen. *Image, in the image of God created he him, male*
 1. 27, 28. *and female created he them. And God blessed them*
 (so created male and female in the image of God)
and said unto them, (thus prepared in distinction
 of

of sex fit for such a work) *Be fruitfull and multiply and replenish the earth.* With what? but with Men and Women of their own kind. Therefore I conclude, that the whole Man Male and Female coupled in one flesh, is by God instituted to be an ordinary instrument, in and under his own hand, by means of procreation, to multiply and increase Man in full kind and nature upon the face of the earth; and that therefore so it is, even as God hath willed. If not, where is the intire obedience of the creature that should answer to the full extent of the law of the Creator? God saith to all the Man, *be fruitfull, multiply and increase*: How is it then, that but a part only, and that but the inferiour part too, obeyeth? What is become also of the power and vertue of God's word, which according to the formal kind of these laws is thus, *God spake and it was done, he commanded and it stood firm*, which if it cannot be denyed in other points, why doth it fail in this? If any would say, that God when he gave this law unto Man, meant to require no more from Man but the propagation of the body only, and himself alwaies to supply the Soul by creation; I answer, First, *who hath known this mind of the Lord, since he hath not revealed it?* Secondly, it were to impute vanity unto God, either in this that he should make a law too narrow, or too large (which vanity Man is naturally subje& unto, but God never) or else in this, that he should equivocate, speaking a form of words that carry an expresse plain meaning, and reserve a secret interpretation to himself, which cannot from the form of the words be gathered nor conceived. And seeing the law for propagation is formally in terms the

the same given to Man, as to the other creatures, and to them as to him, I would know the reason why I must not understand and interpret it alike for the effect; but that I must acknowledge the propagation of other creatures in their whole kind or nature, and of Man but in part; some say it is for a note of the excellent dignity of Man above the other creatures, to receive his Soul not as they by propagation, but immediately from God's hand created and infused into their bodies: But I answer, First, that the most excellent glory and dignity of Man was in this, that *he was created in the image of God*, which glory *Adam* by sinning lost. The next subordinate to that former, was in that *God made Man a living Soul*, that is such a person as was indued with an immortal spirit, and an organical body fitly proportioned and graced with a comely and stately Majesty above all, of which the Poet sang.

*Pronaque cum spectent animalia cetera terram,
Os homini sublime dedit, calumque tueri
Fussit, & erectos ad sidera tollere vultus.*

This dignity abideth with Man, no less after our opinion than theirs. Secondly, I say the the super-excellent truth, and power of God's creating word is here no less, but much more rather to be noted and acknowledged, who speaking to Man, and blessing him in his kind, bad him *be fruitful to increase and replenish the earth*. And therefore I believe it is as God willed, and that Man's intire nature is increased by Propagation.

The first
branch of
the 2d Ar-
gument.

¶ This is further confirmed by two secondary reasons; the first, from the End of God intended by means of propagation; the second, from comparison

parifon of this bleffing of God upon Man, with that upon the inferiour creatures. The end expreffly here faid to be of God intended by means of his law for propagation injoyned unto Man, is twofold. The firft, that not many bodies of Men, but many whole and intire Men might be multiplyed and increafed to replenish the earth, according as it is expreffly faid to the Man and the Woman (when God had made them one flefh, and bleffed them to this end) *Be fruitfull, and multiply, and replenish the earth;* and this end is subordinate unto the fecond, which is, that mankind thus multiplyed and increafed might fubdue the earth and exercife a dominion under God over the inferiour creatures, as namely *the Fish of the Sea, the Fowls of the Air, and every living thing that moveth on the earth.* Now, whence is this wifedome and power in Man to rule and govern himfelf and others, but from the faculties and powers of the reasonable Soul? That thus Man ruling both himfelf, and the creatures that are under him, difcreetly, the image of God's wifedome, power, and authority might fhine in him, as well befeeming the honour that God had called him unto above other creatures, for which David *Psal. 8. 5, 6,* magnified God with a thankfull remembrance, *7. 8.* how God had magnified Man, faying, *What is man, that thou art mindfull of him? or the Son of man that thou vifiteft him? for thou haft made him little lower then the Angels, thou haft crowned him with glory and honour, thou madeft him to have dominion over the work of thy hands, thou haft put all under his feet, namely all Sheep and Oxen, yea and the beafts of the Field, the Fowl of the Air, and the Fish of the Sea, &c.*

F

Sanctius

*Sanctius his animal mentisque capacius alia
Deerat adhuc, & quod dominari in cetera posset
Natus homo est.* —————

And *Adam* had not been more alone destitute of a meet help amongst all the creatures, if God had not made the Woman *bone of his bone and flesh of his flesh*, than all those creatures had been destitute of a Lord under God, if God had not made Man in his own image indued with reason and wisdom to this one end amongst others. And seeing it is expressly said, that God intended the maintenance of this end, by the subordinate ministry of Man multiplying and increasing daily by the ordinary means of propagation, it is a vain vanity in Man to shift it partly (and that but the inferior part) to the means of procreation, and partly (and that for the principal part) to the supernatural work of God's daily creation.

The second
branch of
the 2d Ar-
gument.

¶ Secondly, that the blessing of God and the power thereof may be seen as effectual towards Man as towards the other living creatures of inferiour kind, the Soul's propagation as well as the Body's must not be denied. For it were absurd to say or think, that the Law touching propagation, and the Blessing annexed, spoken to Man in as full terms and formal manner by God, as to the beasts, should be more effectual towards them than towards Man; to whom in reason it may seem it should be rather more than less effectual. In beasts it is granted, that not only the less principal, the organical parts, but also the more principal, life, and sense, which doe make up the whole nature, is by propagation; therefore in Man likewise, not only the less principal part which is mortal, but
also

also the more principal, which is the immortal Soul, is by propagation, for these together make up the whole nature of Man; If not, what reason may be rendred why the blessing of God, and the power of his word, spoken unto Man, as unto the inferiour creature, should be found not so effectual in Man to propagate his whole nature, as in the beast or plant? They answer, That Man having by propagation his body indued with life and sense, hath as much by propagation as the beast. For the beast of the most perfect kind hath only so much and no more. *Ans^w.* I reply to this their defence.

First, that the beast hath no more, because no more belongeth to the making and filling up of his whole nature, and so much as is to make up that, the beast hath by propagation; but to the filling up of the nature of Man, there goeth more, namely, a reasonable and immortal Spirit. Therefore this must also be by propagation with the rest, or else Man hath not by propagation, so much as the beast or the plant, because not all that is essential to his nature, as they have. For here the equality or inequality must be measured, not by Arithmetical number or weight, but by Geometrical proportion and equity of Justice, according to the equity of that law or rule. To what more is given, of that proportionally more shall be required. All essential to Man, as all essential to beast or plant, or else no equality in this case. Secondly, I say, that except the Soul as well as the Body be by propagation, it will prove (according to their further assertion, that deny the Soul's propagation) that Man hath by propagation not so much as the beast or plant, no not according to Arithmetical proportion. For

where their opinion seems to draw with it this absurdity, that by consequence there should be three Souls in Man, the Reasonable, the Sensitive, and the Vegetative, they shift it off with this pre-
Junius on the 2 *Gen.* *handling* *this que-* *stion. Zan-* *chius like-* *wise hand-* *ling this* *question.* *Anima* *quoque ea* *qua pri-* *imum vivit* *fœtus ho-* *minis etiam* *à nostris* *theologis* *habita est* *pro vegeta-* *tiva tan-* *tum, deinde* *subit sensi-* *tiva, tum* *his abolitis* *anima* *nostra in-* *funditur.* *Scal. 6. 1. 1.* *vention, saying, That the Vegetative power which is propagated in and with the seed, doth corrupt and vanish to give place to the sensitive faculty, when it cometh, least otherwise it should be doubled, because the sensitive faculty or Soul bringeth a vegetative power with it. Likewise they hold, that both these again vanish, when God infuseth the Reasonable Soul, to give place unto that, lest these faculties of sense and vegetation should otherwise be doubled, and one of them tripled: because the reasonable Soul bringeth with it a power to give sense and vegetation to the body. So that these deducted, what remaineth, that a Man may be said to have by propagation from his parents, more than a liveless and senseless lump of clay and elementary stuff? For reason, sense, and vegetative life is in one Soul, and at once infused by God, as they hold, and that life and sense which the body had, as they say, by propagation, it hath not now, because both are vanished and gone to give place to the same powers of the reasonable Soul: so that according to this conceipt, God's law of nature effects no more than the Roman statuaries could doe by the law of Art, of whom the Poet thus,*

Excudent alii spirantia mollius ara
Credo equidem vivos ducent de marmore vultus

That they could found and form images of Brasse and Marble so to the life, that they might seem even to breath and move.

The

The third Argument is drawn from the proper The third
name of the first Woman CHAUVA *Life-Active*, Argument.
as if I might say, like-quickening life, or life-kind, Gen. 3. 20.
ling-life. For so the reason that is rendred (why חוה *Chaw*
this name was imposed upon her) doth teach me to Septuag.
expound it. For why did Adam call his Wives *Eva* *Εὐα*;
name *Chauva*, or (as it is commonly pronounced) *Chaw* *δὲ*;

Eva, *Life*? Because she is the Mother of all life, חוה *Eva*:
or of every life, or of every living (Soul) meaning *Nomen*
of Adam's kind, For here must necessarily be *uxoris A-*
relation to that which was said, God breathed into *dami a vi-*
Adam's face or nostrills the breath of lives (intire *Schæreus*
life) and so Adam became a living Soul. Now *in uinera-*
here may seem to be relation to a double imposi- *rio Davi-*
tion of this name upon the Woman. The first *dico.*

respect of Nature, the second in respect of Grace. *חַוָּה*
In respect of Nature, not only because she did par- *Μήτηρ*
ticipate with her Husband in that breath of life, *παύλων* *π*
which God breathed into Adam's face, and so is *ζώων.*
made, as he, a living Soul; but also because she is, *Septuagint.*
in that life of Soul, ordeined of God an help to her
Husband for this principal end, namely, the pro-
pagation of living Souls, (that is, intire persons)
of her and her Husbands kind, through the power
of God's effectual blessing upon his own ordinance,
that so she might indeed be, as she is called, *the*
Mother of all living.

In respect of Grace also is this name CHAUVA
imposed, or rather repeated, and applied to the
Woman by her Husband, after he had heard the
promise of life to be recovered by the graciously
promised Seed of the Woman; for though we hear
not this name expressly in the Scripture, till after
mention made of Adam's death by their fall, and

the promise for their restoring to life again by faith in the promised Seed, yet the reason there added (why *Adam* called his Wife *CHAUVA*, *Life*) teacheth plainly that it was her name from the instant that she was ordeined of God to be the Mother of all living. That is, first in regard of *natural life* (by means of propagation) to all *Adam's* natural Children ; and now again (with an addition of *special grace*) the Mother also (according to the flesh) of all living, or that should live an higher and more excellent kind of life, than natural. That is, first the Mother of the promised Seed, Christ our life ; and secondly, also the Mother of all that should ~~live~~ live by faith in Christ : so that *Adam* now calleth his Wife *CHAUVA* *life*, out of a double joy of a thankful faith. First, For that (notwithstanding she had been to her self and to him the occasion, and so the Mother (as I may term it) of death, by their transgression ; yet) God had now received them both to grace of life again, not only for their own singular persons, but also for a multiplied seed and posterity, by fruitful procreation to be derived from their persons : And so hath he restored and ratified unto them this their office again (which they by sinning had forfeited) as he to be the Father, so she to be the Mother of all living ones of their kind. Secondly, For that God had revealed unto them his purpose to honour them in this their office with an higher degree of dignity, than by the first promise (given in and with the law of procreation) could be gathered or perceived. Namely that he would make them instruments of whose flesh his eternal Son in due time should take flesh and be made Man, the seed of the Woman in
an

an admirable manner, a Virgin conceiving and bearing a Son. CHRIST indeed is the seed of *Adam* the Man, as well as of the Woman according to the flesh; and so is he called *the seed* and Son of *Abraham*, of *David*, and all the rest in the line from *Adam* as *St. Luke* rehearseth them: But yet is he for special note called *the seed of the Woman*. First, to confound Satan when he heareth the council of God, to use her for an instrument and means of whom to raise up a mighty seed, that should destroy the kingdom and power of Satan, as Satan had abused her for an instrument and means to corrupt God's work and kingdom of nature in Man. Secondly, because CHRIST his immediate conception of the Virgin *Mary* should be (as it was) without her knowing of Man.

¶ Note also the property and Emphasis of the phrases and speeches. *God breathed into Adam's noſethrills (a) the breath of lives, and ſo Adam became (b) a Soul of life.* And the Woman is called *CHAUVA life* becauſe ſhe is (c) the *Mother* of all living, or of every life (of *Adam's* kind.) * In the firſt place there is *Lives plurall* : In the ſecond *Life ſingular* : In the third *All, or Every-life*, * ¶ *Spiral-ſingular plurall.* Why this? and thus? namely, to intimate to our underſtanding and attentive heeding theſe three points. * Firſt that *Adam* the Man's living Soul being but ſimply or ſingly one in eſſence, is yet furniſhed and indued with all theſe *culum vi- tarum quo indicatur animam, non unicam tantum vitam, ſed triplicem ſub ſe continere, ſeu comprehendere, vegetabilem, ſenſitivam, rationalem.* Aſſacur.

* ¶ Adam primus homofactus est a D-o in animam viventem, seu animal vivens, quando in faciem ejus Deus inspiraverat spiraculum vite, hoc est una cum vegetante, sentiente & movente anima, etiam rationalem & mentem. Paræus I Cor. 15. 45.

powers and faculties of life vegetative, sensitive, and rational or reasonable; or as others rather think, and therefore would speak, that these being three distinct Souls, they do all concur and joyn to furnish and make perfect the nature and person of Man. Secondly, that so also *Adam* the Woman is *CHAUVA* life, as participating with her Husband (in whose side she was then inclosed) of the same breath of lives which God breathed into *Adam's* nostrills, whereby she also became (as he) a living Soul or Soul of life in all those forementioned furnitures, powers and faculties of life. Thirdly, that thus as he is ordeined of God to be the Father, so she the Mother of every life, or living Soul: And for that reason is she called *CHAUVA* life.

חיים
Plurale
tantum vel
etiam duale
ob hanc &
futuram
vitam. Sig-
nificat au-
tem & va-
rias vite
affectiones.
Scheræus
in Itinera-
rio Davi-
dico.

And here it is a thing very worthy to be noted, that the relation of her Motherhood is expressly and directly, to the life, and Soul, not expressly to the body; though yet indeed it must also mean that she is the Mother of the whole intire person of every one of her Children; even as *Adam* the Man is called a *living Soul* in regard indeed of his whole person; but yet with special and expresse relation to the life and Soul his chief essential, and that which informeth, animateth and quickeneth the body, and is the natural *principium* of all lively motion, and action, to, and in the whole Man: And all this together may teach and tell us, as plain as need be, what it is to be a Mother of life, or of a living Soul, as it meaneth, and must mean, the intire person of Man Male or Female; namely, by the lawfull act and use of the Marriage-bed to become really one flesh with her Husband, to conceive seed of him, and unite it with her own in the womb,

womb, and there to warm, nourish and cherish it, (as God teacheth and strengthneth nature to work in this kind) as being that natural, material, and substantial *principium*, which God, according to his own law and ordinance, kindleth, promoteth, and perfecteth to become a living Soul in the full and intire nature and image of the Parents; out of whose substance he produceth it, as a fruit of increase and multiplication made by the power of his blessing and assistance, with and upon his own created and appointed means. Secondly, that then when it is ripe, and ready for the birth, she is to bring it forth, and both at and after the birth to perform all other requisite duties of a Mother to this fruit of her womb, to preserve and continue it in life and growth unto strength and stature. And thus is the Woman made and ordeined of God to be one flesh with her Husband, and a most proper and sufficiently well proportioned help unto him for this special work of propagating his kind, so as no other creature in heaven, earth, or under the earth, can or could have been an help unto him. And thus is she a CHAUV A, a life-quickenning or a life-kindling Mother, to every life, or living one of her, or her Husband's kind, the proper and natural fruit of both their bodies, or of both their persons rather, which is therefore also called *their seed*, by the name of that original or natural *Principium*, in which the whole intire person is potentially wrapped, hid and contained, and thence produced and brought forth into actual Being, and perfection, in due time and order, by the power of God's Almighty word, as he knoweth how to work in and by nature his own created minister, instrument and means.

The

¶ The 4th Argument. (expressly set down by *Moses*) of God's creating Man in his own Image; and *Adam* his begetting a Son in his own Image. Of God's creating Man it is said, *God created Man in his own image, in the image of God created he him, Male and Female created he them.* And of *Adam's* begetting a Son it is thus said, *And Adam lived an hundred and thirty years, and begat a Son in his likeness after his Image, and called his name SETH.* Where note the Agent is *Adam*; his act, begetting; the fruit and effect is (in regard of essence) a Son (in regard of condition and quality) the likeness and Image of *Adam*. So that we plainly see two things. First, that whatsoever is to make up the fullness of a Son begotten, is the natural fruit and effect of *Adam* (and so the Father) his begetting: and therefore the Soul as well as the Body; and both formally together. Secondly, that the quality and condition of this Son begotten, is the likeness and Image of *Adam* the begetter; that is, corrupt, and deprived of that glory of God's Image wherein he was created. And this is purposely thus declared by opposing corrupt *Adam's* begetting a Son, to God his creating of Man at the first, that we might know, that as Man came from the holy hand of his Creator, holy and pure in Soul and Body both, (for the Image of God hath relation to both formally together, though principally and primarily in order of nature to the Soul) so every Child of corrupt *Adam* cometh corrupt and tainted with original sin, both in Soul and Body, from the loyns of his natural Parents; for this corruption hath likewise relation to both Soul and Body, though principally and primarily

marily in order of nature to the Soul. And so the image of corrupt *Adam* is in the whole and intire Man, which consisteth of Soul and Body formally together, which corruption of nature (as *Moses* clearly sheweth) is by means of the natural begetting propagated and conveyed together with the essence from the Parents to the Children. And this is precisely by the Holy Ghost specified in the example of *Sheth* an holy seed, to teach us that *even the elect, and they which* (as the Apostle saith) *are saved by grace, are yet by nature the Children of wrath as well as others:* By nature, I say, as the Apostle doth, which could not, nor can be truly and intirely said so to be, if the Soul with the Body be not (as we say) by propagation, but (as they say) by immediate creation and infusion from God. Because this creation and infusion is not any work of Nature.

Ephes. 2. 3:

¶ The fifth Argument is almost the same in ¶ The 5th effect with the sixth. And it is gathered from the Argument. words of *David*, complaining of and lamenting, before God and his Church, his own wretched and miserable condition by reason of this his natural drawing and deriving of original corruption, together with his natural Being and essence, from his parents, by means of a natural forming and heating in his Mothers womb. *Behold, I was shapen* (or formed) *in iniquity, and in sin did my Mother conceive* (or heat) *me.* Here are two natural acts with their proper and relative effects, ordinary to the natural work of procreation of mankind. The first main and principal by nature intended, which is the fruit of the womb formed to perfection, and ripeness, to be brought forth by the painfull travail of the

Psal. 51. 5.

חוללתי
יחלתי

the Mother. into the light of life, expressed in these words; *Behold, I was shapen, or I was formed* (to the painfull Birth and bringing forth:) The second, the mean subordinate to the former, namely the warming and heating: and so the cherishing and nourishing of the fruit in the womb, from the time of conception, till it be fully formed and ready for the Birth.

*Incipe parve puer risu cognoscere matrem,
Matri longa decem tulerunt fastidia menses.*

Both acts are here terminated and bounded to *David's* whole and intire self, *I, Me, I*, not in part, but all was formed in iniquity, and in sin did my Mother conceive, warm, and heat *Me*; not my body only, but me; mine intire personal substance formally consisting of Soul and Body together. And all this, as a natural effect growing from the natural act of the parents, is done in sin and iniquity, because it holdeth a perpetual rule in all *Adam's* posterity as in himself: corrupt and sinfull *Adam* can beget a Son in no sounder image than his own, and still what is born of the flesh is flesh. And here the first part or member of the sentence (*I was formed in iniquity*) noteth the propagation of sin unto the form, which is the Being of the Soul with the Body, or the Being of Man in the conjunction of the Soul and Body together. And the second part (*in sin hath my Mother warmed, or heated, and so nourished me*) noteth the maintenance of the same formal Being in the Womb unto the Birth. And therefore from hence is plainly concluded, as the propagation of sin the proper adjunct of that thing so formed, and nourished in sin and iniquity, so like-
wise

wise the propagation of the proper subject of sin, which is the Soul in formal union with the Body. For no proper Adjunct, quality, or accident can be propagated without the proper subject, as hath afore been said.

¶ The law of Grace, whereby a Man is regenerate and born a new, confirmeth also the propagation of the Soul, as well as of the Body. *That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.* Christ, who well knew how to speak and distinguish aright, opposeth here two kinds of births, and begettings; the *one of flesh, begetting flesh*; the *other of spirit, begetting spirit*. By *flesh begotten of flesh*, Christ meaneth here the whole natural Man in the substance of Soul and Body corrupted, and defiled with sin, and unrighteousness, commonly in the Scripture called *the Old Man*, or *the unregenerate Man*, or, as here, *flesh, or-as else, where, flesh and blood*. And by *spirit begotten of the spirit* is meant here the whole substance of Man reformed, purified, and sanctified by the spirit of God, commonly called *the new Man*, the *spiritual Man*, the *regenerate Man*. As the spiritual begetting (which is the operation of the Holy Ghost) extended to the Soul as well as to the Body, to sanctify the whole Man, and take away the evil quality and condition thereof; so the carnall and natural begetting extendeth likewise to the Soul as well as the Body, and leaveth all in corruption, and natural uncleanness, the begotten as the begetter. Except any will say that the Soul is not unclean in the unregenerate, as well as the Body, nor the Soul sanctified by Christ in the regenerate, as well as the Body, which were against truth of both experience

¶ The 6th
Argument.
John 3. 6.

rience & reason. For both will approve that the Soul
 is the principal subject, as of *sin* in the *unregene-*
rate, so of *righteousness* in the *regenerate*, and not
 the *Body* but by means of the *Soul*. Or except,
 granting both Soul and Body polluted, any will yet
 run into that absurdity, to say sin and corruption
 being Accidental qualities properly of the Soul,
 may stand, and be propagated without their proper
 subject to sustain and bear them, which is impossible
 in nature, whereof God is the Author and main-
 tainer. Therefore I conclude from this demon-
 strative testimony of Christ, that as all that is spirit
 (that is to say, *spiritual* and *sanctified*) is of the
 Spirit sanctifying it, by vertue of a second and spi-
 ritual begetting; So all that is flesh (that is to say,
carnal and *corrupt*) is of the Flesh, by means of the
 first natural and carnal begetting. But the whole
 Man in the substance of Soul and Body spiritual
 (that is to say, *sanctified* and *made holy*) is the
 effect of the Holy Ghost so sanctifying it. There-
 fore the whole Man in substance of Soul and Body,
 corrupt and polluted with sin, is the natural effect
 of the carnal parents that by their carnal begetting
 have so propagated and produced it. This yet is
 one main difference to be noted. That the natural
 begetting produceth the substance with the evil
 qualities together. The spiritual begetting giveth
 no new substance, but reformeth the same (which
 God by nature had already given) by both taking
 away the evil and supplying it with good. So that
Nicodemus need not return into his Mothers
 womb, as to fetch thence a new Soul and a new
 Body for substance, but hath need to be received
 into the bosom and bowels of God's free grace
 and

and mercy, to renew the substance of that Soul and Body (which he had brought from his Mothers womb) and to reform that according to the will of God.

For illustration and some usefull amplification of that which I have said and written concerning God's law given for propagation of mankind, I would add two types or significant marks which seem very lively to intimate the Soul's propagation together with the Body. Both are of divine institution; the first natural, which God hath imprinted in the Soul; the second ceremonial, by God's commandment once (during the time of Ceremony) marked in the Body.

The first is that natural impression in the Soul of every Man and Woman (being come to age of discretion) to conceive shame at the sight and hearing of those bodily parts, which are instruments appropriate chiefly for the work of generation, and so of propagation. And I think it hath not been heard or read of any people so barbarous, which hide not those parts, though otherwise they goe ordinarily naked. And as those parts are usually called in Greek *αἰδοῖα*, and in Latin *Pudenda* (as one may interpret the words) *shame-breeders* or *shame-causers*; so are they in the Holy Scriptures called with an Emphasis, sometimes *our nakedness*, and sometimes *our shame*. And as *Adam* and *Eve*, so soon as they had sinned, conceived shame in their Souls from beholding each their own and others nakedness, and therefore the first thing they endeavoured and hasted to do, was to hide their nakedness especially of those parts; so God by special law provided for the hiding of them in all, but especially

especially in those persons that were to come near him in the work of his service in the Temple and about the Altar. And hence it is that by nature's admonition and instruction we put more comeliness of art and industry on those parts of our bodies, which we esteem to have less comeliness of nature. Now these very parts are not in themselves uncomely, nor to be ashamed of, but only in regard of the Soul primarily; and secondarily, of the Body polluted with sin. So that this may seem to be a character, which God hath printed in the very nature, heart, and Soul of every one, whereby he testifieth unto it, and teacheth and forceth it to testify, and utter it forth, by what way and means the nakedness and filthiness which causeth shame is conveyed first from Adam to his Children, and so by them conceived and drawn from him, and conveyed to their Children; namely, by the act and effect of generation, which cannot be but in respect of the whole nature so by God given and procreated. And which is so the full and adequate subject of shame by reason of sin, as yet the Soul is the primary seat and subject thereof, I mean of sin, the cause of shame.

¶ The second sign is Circumcision, marked in the flesh to represent the circumcising of the heart. The first is called *the circumcision made with hands*, the latter *the Circumcision made without hands*, because it is the proper effect of God's Spirit purging and purifying the Soul from guilt and pollution of sin. Now, the circumcision made *with hands* is (by God's commandment) the cutting away of the foreskin of that part and member of Man's Body, the main and principal end and use whereof is

is for the act and effect of Generation. And it was there marked and made, with intimation of the Circumcision of the Heart or Soul made *without hands*, as the fruit and effect of Christ Circumcised for us. For that Circumcision of the Flesh is therefore called *God's Covenant*, because it was a Sign and Seal of that Covenant which God made with *Abraham* and his natural Seed for the taking away of the Uncircumcision of the Hearts, of him and all his Spiritual seed, and Children by Faith.

Gen. 17.
10, 11, 12,
13.

Deut. 10.
16, 30, 6.
Jer. 4. 4.

Now why was that circumcision of the flesh, and made with hands, precisely appointed by God to be marked and made in that part and member of the flesh with intimation of, and reference to, the Circumcision of the heart? Doubtless this; to teach us sensibly, that as the uncircumcised flesh, so likewise the uncircumcised heart and soul is by natural propagation (whereof that Member is an instrument) really conveyed from the Parents to the Children. And it would be but an idle shift to say, The uncircumcision of the heart is by propagation, but not the uncircumcised heart; For if that be, this must needs be; let the Minds and Wills of many be never so offward and untoward to admit the consequent. And this heart, whether here it must mean but the soul only the main and primary seat of sin, or the whole natural man tainted throughout with sin, the Conclusion will be all one for the point. For, if by the *Heart* be meant the Soul only, and by the *Flesh* the *Body*, the proportion will be thus: That, as we see the Flesh or the Bodies of Male-Children by Nature's working, to be still propagated and brought forth with uncircumcised flesh (though their Fathers

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that

that begat them were circumcised) and that uncircumcision remaineth in their Flesh untill by Art and Hand it be taken away: So likewise, the Heart and Soul must be conceived to be by Natures working propagated in the pollution and uncleanness of spiritual uncircumcision, contracted and derived from the Parents; and that this uncircumcision of heart will and doth remain and abide upon that heart and soul; till by the supernatural grace and working of God's holy Spirit it be taken away. But if by the uncircumcised heart must rather here be meant the whole man in respect of that his accidental Nature and Being, which (during his unregenerate state) is in bondage under the power and motions of sin, as by the uncircumcised flesh may be meant the whole man, in regard of his essential nature and being in the uncircumcision of the flesh according to the Letter, the conclusion or consequence will be still firm for my part and purpose. The whole intire man (which consisteth of Soul and Body formally together) is, by God's institution of circumcision, plainly argued and intimated to be (as the full and adequate subject of concupiscence or Original sin, which is called *the uncircumcision of the heart*) by propagation from *Adam*, &c. And it is ordinary in the Scripture to oppose as Flesh to Heart and Spirit, The Natural man to the Spiritual man, The Old man to the New, Uncircumcision to Circumcision; so contrarywise, Heart and Spirit to the Flesh, The Spiritual man to the Natural or Carnal man, The New man to the Old, Circumcision to Uncircumcision, &c. Where, in both Members opposed, not a part, but the whole man must still be understood.

Τὸ γὰρ
ἐν Ἰουχῆς
χ) σω-
ματι
συνεσῶς
ἀνθρώπου
ἐστίν. Αἰθα-
νας. de Sa-
cra Trini-
tate. Dia-
log. 4.

¶ The name and nature of Original sin, so called and distinguished (by the general voice and consent of the Learned) from Actual, will argue also the propagation of the Soul; if the nature and definition will Answer to the *Etymon* of the name, as it should and doth, or else it is not rightly named Original. What then is Original sin? and why so called? Because it was first in the World? No, for the Reprobate Angels had sinned before man. Or, Because it begun in the first Person *Adam*? No, neither is this any part of the reason, if we consider but the particular act, for so it was but his Personal sin which ended with him. But indeed in regard of the general woful effect, which that first man by his first sin brought forth; here is part of the reason why it is called Original; First it begun in him (the first Man and Root of Mankind) the general corruption and ruine of Mans nature; Secondly it continueth by means of natural propagation, and floweth to all his Posterity together with their substance, beginning still with their beginning, so that a Man or a Woman no sooner beginneth to be, but he beginneth to be in and with this sin, and this sin in and with him. Thirdly, Because also it is the Root out of which other sins spring and grow. Why then, if this be so, The Soul (in the general conceit of the Church thus speaking and distinguishing) must needs be by propagation, and not by continual creation. I say by consequence of Original sin so distinguished and defined (as hath been said) the soul of Man must be granted to be, not by continual creation, but by propagation. For otherwise, the soul being the principal seat of sin, and formallest part of

The 7th.
Argument

*Peccatum
originis est*

actus

*intellectus
voluntatis*

*& appeti-
tus nobis-*

cum nata,

*& opposita
imaginis
dei. Rec-
kerm.*

man, cannot be truly and properly said in this sense to be touched or tainted with Original sin. For, supposing the Soul to be continually by Creation, it shall have a Being pure from the Creator's pure and perfect hand, before it come into the Body, there either to be polluted and corrupted by the body, as some say, or to fall into sin, and to corrupt and pollute it self, being forsaken of God, and left to it self, as some others have thought and said.

¶ The 8th. Argument ¶ An Eighth reason and Argument may be drawn from the most holy and pure nature of God, to prove the propagation of the Soul with the Body. From the immediate hand of the most holy and Righteous God no impure or corrupt thing can proceed. Therefore if the soul be daily created and infused, it must needs be granted, that it is created and infused into the body, pure, perfect, and uncorrupt. To say or think otherwise were Blasphemy. Hence therefore two Questions do arise.

1. Quest. ¶ First, How the Soul being pure given, becommeth corrupt and unclean? The other, How it may stand with the exact and try justice of God to commit the holy and harmless soul into the body and place where of necessity it shall be corrupted and defiled? To resolve the first doubt, there are amongst them, that deny the Souls propagation, two Opinions. The first of them that think the soul is polluted by the body. But this is

¶ The first opinion touching

the 1. Quest. As a musty Vessel bemustyeth the Wine that is put into it. This is a musty comparison, fitter for the Vintners Hall, than the Divinity or Philosophy Schools.

without reason, and contrary to the natural course of sin: For it supposeth the body to be the principal seat of sin, and that from the body sin floweth to taint and pollute the soul: whereas contrary-wise indeed, the soul is the principal seat of sin, and from the soul it descendeth to abuse the Members of the body. Both these Points are proved. First that the soul is the principal seat of sin, by *Moses* and by *Christ*; * *Every imagination of (mans) heart is only evil continually.* *Gen. 6. 5.* And *Christ* saith, *Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things.* *Mt. 12. 34, 35.* Though the Heart do not properly signify the Soul, yet alwayes when it is opposed to the body, it doth mean the soul. *Out of the heart* (saith *Christ*) *proceed evil Thoughts, Murders, Adulteries, &c.* And the things that proceed out of the heart, they defile the man; Then *Paul* shewing the course of natural corruption, fetcheth it from the understanding in the first beginning and ground of reason, thence to the deduction of reason, thence to the hardness of the heart, the will to chuse, the affections to imbrace, and at last to the preparation of the body and acting or bringing forth of sin, by the Members of the body, given to be Servants and instruments of unrighteousness. So *James* also sheweth the progress of sin from the Seed, the conception, and growth in the soul to the Birth and bringing of it forth by the Body. *James 1. 14, 15.* The body then is not the principal seat of sin. neither doth corrupt the soul; but contrary-wise the soul, the body.

The 2d.
Opinion
touching
the first
Quest.

The other Opinion is of those that think, that when God hath infused the soul into the body, then he forsaketh it, and so it being left to it self falleth of necessity, and so corrupteth it self.

Ans. This Opinion, as it is without ground, so, in seeming, it flatly contradicts the Scripture. For whereas the Scripture mentioneth but one general Fall of one Man drawing all his Posterity with him under Sin, and the Curse; this Opinion seemeth to make so many particular and personal falls, as Persons of men; and every soul, and consequently every man, the Author and Original of his own ruine. Only they say that the sin and offence of *Adam* deserved that God should thus punish his Posterity.

ad. Quest. So that hence fitly ariseth the other Question, How it may stand with the exact tryenes of God's justice, so grievously to punish the innocent soul for the fault of an other? For can there be a greater punishment inflicted upon the soul, and (at least in seeming) more unjust, than it being pure and innocent, to bind it yet notwithstanding first to a necessity of sinning, and then to the Curse for sin? Their answer is, that the Eternal counsel and Decree of God by means of *Adam* his transgression and fall, doth make it just. For, say they, God had eternally decreed that the standing or falling of *Adam*, should be the standing or falling of all his seed and Posterity after him. Now forasmuch as *Adam* hath sinned and fallen, it is a just thing for God, say they, according to the condition of his Decree, to curse and punish all *Adams* Posterity. And therefore though the soul be not propagated from *Adam*, yet because it was so ordained of God,

God, to give *Adam* a Posterity in this manner, namely their bodies to be by propagation from him, and their souls by creation from God; therefore (that the Decree and counsel of God may take place) it is (as they affirm) a Righteous thing with God, so daily creating souls, to thrust them into the bodies that come by lineal Descent from *Adam*, and then to bind them under the necessity of sinning and the curse.

¶ This their answer is so far from satisfying the doubt and taking away the force of the objection, that it confirmeth it, much rather. For first, it standeth but upon a bare and naked Supposition, that God hath so decreed, as they say. Secondly this their supposition confoundeth it self, and flatly contradicteth the justice of God, and therefore also any such Decree as they conceit and pretend. God is so exactly and absolutely just and righteous, that he is very Justice and Righteousness it self, all his ways are Truth and Equity. Therefore whatsoever will not stand with this nature of God, nor with that glory of his Justice (wherein he will shine before men) to Decree, nor to Execute being decreed; that he hath not decreed; nor can Decree, much less do any thing according to such a falsely supposed Decree. For, shall not the Judge of all the Earth do right? But it were great injustice to Decree the condemning and punishing of the Righteous and innocent directly as innocent, for the fault of another, from whom the so condemned and to be punished, hath neither neither natural nor voluntary dependance; and to execute such a Decree were double iniquity. Now the soul immediately created by God must needs

Gen. 18.
24, 25.

come holy and harmles every way, from the most holy hand of the Creator, neither hath it any natural or voluntary dependance on *Adam*, or any of his lineage, but only the necessity, as they say, of this Decree of God: which is supernatural and comes not at all under the will and inclination of the soul, coming as it needs must holy and pure from the Creators immediate hand. Therefore it standeth not with the tryer of Gods justice to condemn and punish it for *Adam's* sin. But it is the greatest condemnation and punishment that can be imagined for the soul, that God should directly and immediately infuse and thrust it thus innocent into the body, there to be bound under an unevitable necessity both of sinning and the curse of sin. If it be said, that God decreed *Adams* sin, and punishment for sinning; True it is. But withall he ordained a most justly just way and means for the bringing about and executing of that his Decree, which was *Adams* Free-will to which God left him, as justly he might (the Creator being not bound to the creature to uphold it further than it pleaseth himself by promise to bind himself.) Also the condition annexed to the Law which God gave *Adam*, was a Warning, and therefore might have been an arming of him to look to his standing, and beware of the Tempter; The example of *Adam* therefore is far unlike unto this in question. Or if they say, The soul doth voluntarily fall, being of God created, infused, and then left to it self: the absurdity of that shift is already touched, and they also contradict themselves. For, the Decree of God bindeth the soul under necessity of falling, if they stand to the consequence of their own assertions:

tions: whereunto *Adam* was not by any necessity bound, but he sinned with full deliberation, and free consent, as is very evident both by the Dialogue between the Woman and the Serpent, and also between the Man and his Wife. For we must not imagine that she offered him the Fruit with silence, but with words; and also inticed and persuaded him to Taste and Eat, as may be clearly gathered both by shifting the blame to his Wife from himself, and also by that which God said to him: *Because thou hast harkened to the voice of thy Wife, &c.* God hath righteously decreed and doth tolerate the Being of sin in the world, and is truly the Author of ordering and disposing it, both to the being and the end of the being of it, in the world: but yet so, as he is holy and righteous in the way and means of the conveyance of it, so as he is never any Actor nor Abettor of any iniquity: And so as he alwayes may have most justly just cause to punish sin, as in *Adam*, so in his Posterity. The equity whereof is clear by granting the Souls propagation, but contradicted or at least obscured by denying it.

¶ Secondly, grant there may be Equity, as there is very much in the Way of God, which man apprehendeth not, and that he is not bound to give me an Accompt of his doings, but it ought to be sufficient for me to know, that he knoweth a just reason why he doth every thing, though I do not: Yet in this case of his justice he is so jealous of the glory thereof before men, that he will have every mouth stopped; and not so much as any shadow of iniquity to appear, or to be conceived in any of his doings. And therefore we may see
how

Ezech. 18.
2, 3.

how earnest God is to have that Proverb silenced, which was so common amongst the Jews: *The Fathers have eaten sowre Grapes, and the Childrens teeth are set on edge.* By which Proverb they imputed some iniquity and hard-dealing to God, as if he punished the Children for the Fathers offences. No, saith God, *As I live, ye shall use this Proverb no more in Israel; All souls are mine saith the Lord, The soul that sinneth, it only shall dye; And who so eateth the sowre Grapes, his teeth only shall be set on edge; The Father shall not bear the iniquity of the Son, nor the Son the iniquity of the Father, except by imitation he make it his own, and, eating the sowre Grape with his Father, set his own teeth on edge.*

Seeing God would have us know and acknowledge this Equity of his dealing with men that are sinners, and derive their essence in natural corruption from corrupt and sinful Parents, How much more ought we to think, that God will observe this Equity towards the soul his own immediate Work, and Child by creation (suppose they hold the right, that so hold)? The soul hath neither eaten the sowre Grape it self, neither the Father of it (which is only God the Creator of it) can eat the sower Grape, whereby the teeth of the immediate Fruit of his own Workmanship might be set on edge. And why should it then have the teeth set on edge by *Adams*, or any of *Adams* Progeny eating the sowre Grape? on whom it hath no natural nor voluntary dependance, as hath been said.

¶ They would yet illustrate the Equity (as they think) of that they defend by an Instance or example

ple of civil justice ; The Children of Traitors (say they) are justly punished for their Fathers offences, wherein they had no hand by act or consent.

Ans. True, Children are justly punished for the Treason of their Parents. But the Soul (in your opinion) is Child or Issue to none on Earth. Therefore this example rather agreeth with our opinion that hold the propagation of the soul ; secondly, the reason of that Civil Law and the Equity thereof is this. Namely a true and real dependance that the Child, civilly considered, hath from the Parents, by vertue of which dependance Wealth and Dignity descend *Jure hereditario*, from Parents to Children, which otherwise they could not enjoy ; And therefore the Father standing to or falling from the civil State, they remain to or fall from the Child, and are justly forfeited towards the Child by such an offence of the Father, as cutteth him off from the civil body, the Joynts and Members whereof hold together, and draw civil life and breath from the Laws of such an Estate. Proportionably, say we, The whole man descending from *Adam* by natural propagation, there is an apparent Equity and Reason to be seen how sin and the curse floweth with our nature from *Adam*, which Equity and the Reason thereof the other opinion cutteth the sinews of.

¶ Lastly the phrase of holy Scripture is every where pregnant for the Souls propagation, not the creation. As first, The so often repeated phrase of *Gen. 5.* begetting Sons and Daughters. Secondly, That souls are said to come forth of the Loins of the Parents : Where though by souls be meant *Synecdochies* whole Persons, yet I suppose the wisdom of

of God did chuse purposely so to speak (taking the denomination from the principal part) to prevent the misconstruing (which many are yet fallen into) that the soul should be daily given by creation. And it seems absurd to name only souls and not bodies, and mean only bodies and not souls. Lastly, Children are said to have been and done acts in the Loins of their Parents before they were born. As in *Adam* we all have sinned; *Levi* payed Tithes in *Abraham*, before *Levi* was born. How could that be? Because we were really in *Adams* Loins when he sinned, as *Levi* in *Abrahams* Loins when he payed Tithes. All which is evident, the soul being formally with the body by propagation.

Rom. 5.

12.

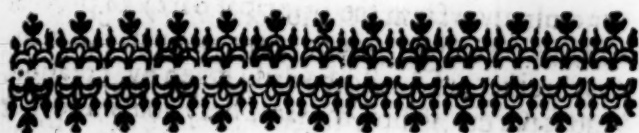
Heb. 7.

9, 10.

Non ut doceam, sed ut discam.

Henry Hills.

FINIS.



Certain Marginal Notes, with some more Reasons and Answers to Objections, which have come to my mind, since my rude and imperfect Treatise went hastily from my hands touching the Souls Propagation.

IF 1. the soul come pure from the immediate hand of God by creation, and not by propagation from the Parents formally together with the body, the Question is, How it cometh to be tainted with Original sin? Some say, That as a musty Vessel or Cask bemustyeth the purest Wine and sweetest Liquor, that is put into it; So the body tainteth the soul, so soon as it is infused into the body. *Ans^w.* This is a very musty Comparison, fitter for the *Vintners Hall*, then either the Divinity or Philosophy School. For it is not possible that the soul should take pollution and infection from the body (as shall afterwards be shewed.) And it is contrary to the nature and method of sin, to seize and fasten first on the body, and thence aspire to the soul. But contrarywise, the soul being corrupted and polluted, and so commanding, ruling, directing, and moving corruptly and perversly, the Members of the body do necessarily become instruments of unrighteousness, as having the whole power and life of the
action

action and motion from the soul ; not contrarywise the soul any whit of her motion from the body.

¶ 2. To slight and shift off the force of reason concluding the propagation of the whole man, some have coyned (or taken up where they found it) this distinction. *Totus homo propagatur, sed non totum hominis.* Answ. *Quid hoc monstri est, & quam nihil ad rem?* For when we say, The whole man is by propagation, we mean all that is essential to man; not every thing also that is or may be accidentally mans. And the first Member of the formentioned distinction (*Totus homo propagatur*) must needs grant and affirm as much: namely, that all, as much as is Essential to man, is by propagation, and therefore the soul as well as the body, else how is it *Totus homo*? If therefore the second Member (*sed non totum hominis*) would except the reasonable soul, which is the main Essential part of man, it will prove a ridiculous contradiction, all one as if it had been thus; *Totus homo propagatur, sed non totus homo.* *Modò ais, modo negas: Dicam hoc rursum.*

¶ 3. It is thus objected by some: The body is the souls prison, therefore the soul is not propagated formally with the body. Answ. I deny the Antecedent. The objectors would prove it from the Authority of some both Philosophers and Divines that so speak of it. *Plato, Socrates, Cicero, Seneca,* and the whole School of the Stoicks, say, that the soul is thrust down from its heavenly habitation into the body, *tanquam in ergastulum,* i. as into a Toyling-house, a Bridewell, a Gaol or Prison house: and that by death it is delivered and set at liberty, *velut è custodia vinculisq; corporis,*

as out of Prison, and from the Bands and Fetters of the body. And some Divines also in some sense have spoken after the same manner. Therefore (say the Objectors) the soul is imprisoned in the body, and, as *Plato* speaketh, *σῶμα σῆμα*, The body is as the Grave or Sepulcher of the soul: and so by consequence the soul is not by propagation together with the body. *Ans^r*. I deny the consequence both first and second. First: for it is no good consequent; Some call the body the Prison of the soul, therefore it is so. Second: neither will this follow, The body in a sense, and in an unproper and borrowed kind of speaking may be called the souls Prison, therefore it is so in proper speech, and by consequent the soul is not by propagation with the body. *Κρήτις ἀνὴρ ψεύσατο*, *The Cretians are alwayes liars*; and every man (except one) is more or less in the same predicament. The Philosophers are but men, and therefore their sayings not alwayes Oracles. Some are ignorant and must be pityed, some speak improperly and must be interpreted.

The Philosophers did know, and acknowledge the simple essence, the divine nature, and immortality of the soul. Secondly, they saw also the manifold miseries and calamities that man is subject unto in this life, and what a misty darkness be-dimmeth the souls light, so that the warieft, the soundest, and most circumspect judgements are much subject to erre and be deceived, and our greatest knowledge in this life is but ignorance in comparison; And *Socrates* might have reason to say, that thus much he onely knew and was assured of, that he knew nothing at all; that is, nothing fully

Πάντες
ἄνθρωποι
τοῦ ἐθνους
ὄντες
φύσει Ἀριστ.
Metaphys. I
i.

fully and perfectly indeed : or, as *Paul* speaketh it; Nothing yet as he ought to know. Thirdly, they saw the natural and earnest desire that man hath to know ; which desire is from the soul, whose essence being spiritual and immortal, they gathered thence, that the soul separated from the body, should be only occupied in the clear contemplation, and beholding of God (the chiefest good) and all intelligible things, as *Plato* held : And the body they imagined to be the only clog and hinderance to all this. Contrariwise, they knew not the creation of the great World, or very obscurely and uncertainly ; much less did they know the creation of the little world, Man, in his integrity of nature at the first, and in the image of God his maker. They knew not the general corruption of mans nature, in and from the original thereof, by the transgression and fall of *Adam* the first man, the original Parent and Root of all mankind. Neither believed they the Resurrection of the body ever to be united again with the soul after the separation by death. As for the *Pythagorean* *Μεταμύχουσις*, it had some glympse of their acknowledging of the Souls Immortality, but none at all of the Resurrection of the Body. And for that other also, it was but as the fume of a Candle put out, in comparison of it burning. Upon these and the like grounds they spake, and wroth so as to call the body the Tomb, the Dungeon, and Prison of the soul.

Some Divines also upon some of the forementioned Reasons and Grounds, have spoken and written sometimes after the same sort. As namely, considering the many miseries, afflictions, and troubles

troubles of this life, and especially the bondage of the whole man under a necessity of sinning as long as he liveth in this mortal condition, and that by death God freeth his Children from that bondage, and all other vanities and miseries of this life; Therefore do they so speak sometimes, as to say that here a man liveth as a Prisoner in Bonds. And this indeed in a sense is true. But that is not so much in regard of the Souls living in the body; as in respect of the whole man detained in his natural corruption, as a body of sin and death: For the soul is not more imprisoned in regard of her Union with the body, than the body in regard of its Union with the soul; they being indeed both joyntly and formally together, as, but one man, or one Person, so one body of sin in natural corruption, *ὅφ' ἀμαρτίαν, ὑπὸ θανάτῳ τῷ θεῷ*, under sin, and so most justly guilty before God unto death.

But to speak properly, the body is not the Souls Prison according to the judgement neither of any Philosopher nor of any Divine. The natural Philosopher holdeth, *Animam rationalem esse formam hominis*, The rational soul to be the form of man: and therefore it cannot properly be said to be imprisoned in the body, which it doth inform, or to be clogged or burthened therewith. *Forma & formatum*, The form and matter formed, make but one intire Species, and are mutually affected to love, desire, and delight in each other, which no Prisoner doth in this Prison; The Prisoner would be glad to be delivered out of Prison, but the soul is naturally unwilling to depart, and be separated from the body, as is daily and hourly seen at the time and hour of any mans death: And this hard

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and

and unwilling departing of the soul from the body (not indeed as departing, but as violently taken and plucked from the body) may seem, though silently, yet sensibly to say to the body, We are bred and born and came as fellows together into this world, and why should we now be divided at our going out of this world? Thou, O my body, canst not subsist without me, and I would not without thee: Touching this very point Keckerman writeth thus. *Corpus humanum ordinatum est ad cohabitationem cum forma humana; itaque corpus amicum est anima, & per se ac sua natura non gravat animam, neq; est ipsius carcer.* Then, rendering the reason, why he set down this position, he saith, *Hoc Theorema ponitur propter rhetoricas nonnullorum sermocinationes, quibus Anima humana excellentiam ita efferunt, ut corpus plane deprimant; illudq; appellent onus, & gravamen, & carcerem, & sepulchrum anima.* Non considerantes quod corpus ad id primo omnium divinitus ordinatum, & fabricatum sit, ut Anima commodissimam mansionem in eo habeat; quodque adeo pulcherrimo, & admirabili variorum instrumentorum apparatu instructum sit, non ut anima ibi captiva sit, velut in carcere, sed ut commodè uniatur cum eo, & per illud commodissime, atque expedite operetur. Et sane omnis materia habet relationem ad formam, & ex relatione resultantem suavem harmoniam; qua penitus concideret, si corpus cum anima pugnaret; pugnaret autem, si carcer, si onus foret; Quod ergo dicitur Corpus gravare animam, id intelligendum est de corpore præter naturam se habente, atque adeo vel nimio cibo, & potu gravato, vel doloribus excruciato; quæ omnia corpori insunt, non per se, sed per accidens.

Kecker. Sy-
stem. 1. bys.
lib.

¶ The Divinity-School teacheth us much higher and more excellent knowledge concerning Man, then the Philosophy-School can reach. For, there we have Learned to know and believe clearly the creation of the world, and of Man in the world. Namely, how God formed man of the dust of the Earth (for his bodily part), and breathed into his Face or Nostrils the breath of life (for his soul and spiritual part), and so he became a living soul; that is, a perfect and intire person made in the Image of God. And therefore there is no reason to say or think that God did imprison the soul in the body, when he breathed and infused it at the first.

¶ *Obj.* But the soul (say they) was not made for the body, but the body for the soul.

Ans. If that be granted, Will it therefore follow, that the body was made to be the souls Prison? But I say rather, and that most truly, That both the body was made for the soul, and the soul for the body, *Pariter, non ad paria.*

Secondly, In the Divinity-School, we have learned how by one mans transgression sin entred into the world, and so corruption went over all, and seized upon the whole nature of man, potentially (and yet really) included in that one Original root. And this is the general bondage wherein all by nature are detained: and it is the Spring-head of all the vanities, miseries, and calamities of this life, under which all do grone, as under an heavy burthen (though not all alike sensibly.)

Thirdly, There, have we been taught to believe the Resurrection of the flesh, and re-uniting of the soul and body again unseparably together, through

the power of Christ his Resurrection; Now as the dividing of the soul from the body is (from the power of Gods Justice) a wages of punishment for sin, so is it as great an effect of Gods mercy, and grace towards his Elect, that they shall have their souls and bodies unseparably united again to make their persons whole and intire for glory. But if the body be the souls Prison, what punishment were it for the soul to be delivered out of that her Prison by death? and again, What benefit by the Resurrection, to be thrust again into Prison?

¶ *Obj.* But not the glorified, but the corrupt and unglorified body is the souls Prison.

Ans. There is the same proportion from the body glorified to the soul glorified, as is from the body unglorified, to the soul unglorified. If therefore the body be the souls Prison in one Estate, it must be so holden to be in the other likewise; a glorified Prison to the glorified soul, as contrariwise, &c.

¶ Here a Question is asked, Whether the soul, separate from the body be not more at full and free liberty, and more fitly proportioned to do Spiritual actions, and so to serve and glorify God (who is a Spirit) than while it is in the body?

Ans. Not absolutely, but only in some respect and sort it is: Namely, not in regard that it is separated from the body, but in regard that it is freed from the bondage of sin and corruption, whereunto it together with the body was subject by the will of God, during the time of this life; And it shall then be most fully and ably proportioned to serve and glorify God, when it shall again be formally united with the body. For man is much more aptly and ably proportioned to perform

form every duty and service proper to man, in the full integrity of his person, than in any several part of himself alone. An Angel is a spiritual Essence, and therefore of all creatures most able and sufficient to serve God, and do his will in spiritual actions and services. But yet, in that kind of spiritual actions which properly or principally pertain to the office and duty of Man, an Angel is not so apt and able to serve God to his glory, as man himself; neither can Angel or Man serve God so ably and sufficiently in any proper and special duty of any inferiour creature, as that inferiour creature in its own kind and degree. And herein is seen the manifold wisdom of God, that among so great variety, and almost an infinite number and sort of creatures, some meerly spiritual, as Angels, some partly spiritual, partly corporal, as Men, and the rest all corporal of sundry kinds, there is not one idle, nor that hath not a proper and distinct office proportioned to each kind. Now, touching the soul and body of Man compared together; it cannot be said more properly and truly, that the Soul is clogged and cumbred with the body, than the body with the soul in this state of corruption. These indeed (the soul I mean and body of Man) are of a far nearer conjunction than fellows, for both formally together make an identity of person. Yet if we will consider them but as fellows, or (as one saith of Reason and Passion) Fellow-like together born; then this perhaps may be said in a sense, That as they were for mutual helps to each other, in the state of Man's first glory, so shall they much more be so in the state of Man's last and perfect glory: but in the time and state of Man's vanity
and

and corruption (which cometh between) they mutually corrupt and cumber each other. Thus, I say, that howsoever in a sense and sort it may be said, yet to speak properly and precisely of the matter according to true and try judgment, it is otherwise. For the *principium* or beginning of action and motion is from the soul unto the body, not from the body to the soul; and therefore it is indeed the soul corrupted that corrupteth the actions and motions of the body, not contrariwise.

4. ¶ It would be remembred, that *Adam* is the common Name of the first Woman, as well as of the first Man: though yet it be in more frequent and ordinary use to mean the Man rather then the Woman; and it is grown by custom to be an Appellative or common Name for every man considered in the Earthly nature, and frail Estate of this his Earthly Tabernacle and removeable habitation, as, *Ἀνδρῶν* in Greek, *Homo* in Latin.

5. ¶ Annexed unto God's Law for propagation, is Gods Blessing: for thus it proceedeth, *And God blessed them* (the Man and his Wife) *and God said unto them. Be fruitful and multiply &c.* Now Gods blessing is not, as Mans often, only a well-willing and a well-wishing out of affection without further effect: But Gods blessing is alwayes seconded with full and perfect effect: and here are specified two effects thereof; Fruitification or Fruitfulness; and Multiplication. Fruitification or Fruitfulness is the propagation of one *Individuum* out of an other. Multiplication is such a fecundity and plentifulness, as whereby not one *Individuum* alone, but many are produced out of one; *As lacus in Phys. Mosais.*

6. ¶ Touch-

6. ¶ Touching that Authority of *Aristotle*, *Aristot. de*
 which is commonly alledged against the Souls pro-^{generat.}
 pagation, I have elsewhere shewed how it is not at ^{animal. l. 2.}
 all for their purpose that alledge him. For if *Ari-*
stotle acknowledged not any creation at all (as
 many think and censure him) what force is his Au-
 thority of, to prove the daily creation of Souls?
 But suppose he did acknowledge the creation (as
 others rather think) yet that which he affirmeth of
 τὸν νοῦν θύραθεν ἐπαισιντα, may well be granted;
 and yet nothing thence concluded for the daily
 creating and infusing of Souls: And there I yield-
 ed them their own and most plain and vulgar In-
 terpretation. But now, I would adde a more try
 and exact Interpretation of that place, which is of
 them who by τὸν νοῦν θύραθεν, do understand not
 the Essence or Substance of the soul, but the act
 of God his immediate inlightning the Mind con-
 tinually, as the Sun inlightneth the Moon; which il-
 lumination and inlightning of the mind they call
Intellectum agentem: And this hath some resem-
 blance of that which is said in the Gospel, that the
 word (Christ the Eternal Son of the Father) is the
 true light that inlightneth every man that cometh
 into the world. If this were indeed *Aristotle* his ^{John 1. 9.}
 true and proper meaning, it will be much less for
 their purpose that alledge him. And this indeed
 both *Zabarel* of late, and *Themistius* long before
 him, do hold to be *Aristotle* his most proper mean-
 ing: And surely it is most likely to be indeed
Aristotles proper meaning, as that which he might
 have first Learned of his Master *Plato*, and after
 approved and assented unto out of his own judge-
 ment. For first, *Plato* did hold, that a general Soul

or Mind did animate and maintain the whole world and every part thereof proportionally. And hence *Virgil* is thought to have borrowed this which he writeth.

*Principio cælum ac terras, camposq; liquentes,
Lucentemq; globum Luna, Titaniaq; astra,
Spiritus intus alit; totamq; infusa per arvis
Mens agitat molem, & magno se corpore miscet.
Inde hominum pecudumq; genus, &c.*

Plato in
Alcibiade
primo.
Marci-
Ficinus in
argu. Alcib.
I.

Secondly, *Plato* in *Alcibiade primo* (as *Marci-
lius Ficinus* hath collected and expounded it)
defineth a Man to be, *Animam rationalem mentis
participem, corpore utentem*, A reasonable Soul
partaking of Mind (or Divine understanding) using
a body: which he expoundeth thus; *Ex hac defini-
tione illius, officium trahitur trifarium distributum.
Ut enim rationalis anima est, in seipsam circulo
quodam ratiocinationis sese animadvertendo reflecti-
tur; ut mentis particeps in divinam mentem velut
rivulus in fontem suum refluit; ut utens corpore,
humanis negotiis gubernandis incumbit. Perfectum
igitur & absolutum hominis officium est, primo qui-
dem ut naturam suam animadvertat, & inde ab illa
tanquam ab imagine, & effectu, ad divinam Men-
tem exemplar ejus & causam, convertatur. A quo
hominis animus illustratus, ipsum bonum, ipsum uti-
le, ipsum pulchrum, ipsum justum intelligit, suumq;
bonum, utile, pulchrum, justum perfecte comprehen-
dit, &c.* *Actuarius* in the beginning of his first
Book to his Master *Joseph Racenduta*, concerning
the actions and affections of the Animal Spirits,
speaketh in a strain of words that may well reach

*Actuarius
de spiritu-
um anima-
lium actio-
nibus &
affectioni-
bus. l. 10.
§. 110.*

to the same meaning. Ἀνακαθίσας τὴν περιεχυσίν ἡμῶν περὶ τὸ διανοητικὸν ἀχλὺν ἀνέγχει καὶ πρὸς ἑαυτοὺς συστραφεῖναι τε, καὶ κατιδεῖν, ὅτι ἐν ἡμῶν ὄντων, καὶ νοεῖν πνεῦμα πίπτεται, ὃ δὲ διαλάμπων ἐπὶ τῷ ψυχικῷ τούτῳ, καὶ κινητικῷ (αἰ. διανοητικῷ) πνεύματι τὰς ἐν ἡμῖν ἀποπληθεῖ ἐνεργείας, &c.

7. ¶ The Authority of Philosophy and Philosophers, is not of sleight account touching this Question. For they search after wisdom by the light of reason (a Candle which God hath lighted in the soul of man) and by diligent observation of God's works in nature. Amongst whom *Aristotle* long hath been, and still is, accounted a chief and principal one, whose Authority mentioned in the Section next before, as I have shewed that it maketh nothing against me; so from him may be brought forth many good Arguments and Reasons that are as clearly for me, as that was seemingly against me, amongst which these few for the present.

Ἀνθρώπος ὃς ἄνθρωπον γεννᾷ καὶ ἥλιος, *Man and the Sun begetteth or ingendreth Man.* Man, not in part but in all, an whole and intire man. Secondly, he teacheth Generation to be the act and effect of the whole Compound, not of a Part only. Thirdly, that it is most natural that every living thing procreating and begetting, do procreate and beget its like in full kind out of its self. And therefore he often affirmeth, that Man begetteth Man, as a Lion begets a Lion, or as an Horse begetteth a Horse, &c. Now that cannot be called Man which is without the reasonable soul, whether we respect the action of man begetting man, or the Passion of man begotten of man. For man is Man, and so denominated of his nobler part, which is the

Phys. l. 2.
c. 2.

De ani-
ma 2.

the reasonable soul in formal or personal union with the body: And he plainly and expressly affirmeth, and saith, that the seed of Man is materially and potentially Man, even as the seed of Wheat is materially and potentially Wheat, and as the seed of an Horse is materially and potentially an Horse; and he maketh no difference between these divers kinds of seeds in this respect, but that they are all materially and potentially each the same in kind with that whereof they are the seeds. His words in one place are these,

Metaph.
.9.c.8.

λέγω δὲ τοῦτο, ὅτι τὸ δὲ μὲν τοῦ ἀνθρώπου, τὸ ἥδη ὄντος κατ' ἐνέργειαν, καὶ τοῦ σίτου, καὶ τοῦ ἵππου, καὶ τὸ ὄντων πρότερον τῷ χρόνῳ ἢ ὕλῃ, καὶ τὸ σπέρμα, καὶ τὸ ὁρατικόν ἃ δυνάμει μὲν ὄντι ἀνθρώπου, καὶ σίτου, καὶ ἵππου, καὶ ὄντων, ἐνέργειά δὲ οὕτων.

¶ But we would not be misconstrued touching our meaning in this point. For when we say, Man begetteth Man in full and perfect kind, we neither mean, nor say, that that is done by meer natural agency and power, as excluding Gods present hand, and act continually assisting, aiding, strengthening and working in, by, and with natural Agents and Powers: But we mean and say, That unto those natural powers of second Causes and Agents whatsoever, there cometh also not only that general action of God, whereby he maintaineth the power and order of nature which himself hath made and set, but also a certain, special and peculiar action of God about the procreation of Man, whereby that Divine and Excellent spiritual thing (the reasonable Soul) is indeed together with the body by means of a seed produced, formed, and fashioned out of the substance of the Parents,

and

and so promoted and brought forth of that potential Being, which it hath first in the Seed, and other natural *principiis*, into an actual Being and Existence, in its full integrity and nature in personal Union with the body, so making up the intire person of Man. And thus in a convenient sense we will not deny but that God doth daily form the Spirit of man in the midst of him; yea. and in a large signification to create, as the body, so the soul, and infuse it into the body, or informing therewith the body; but not in that most proper and precise manner of creating, which is (as *Scaliger* defines it) *Constitutio substantia ex nihilo* *exer. 6.*
The constitution or making of a Substance out of *Sect. 13.* nothing: *E nihilo, inquam, ut est terminus, non ut est materia.* And this is that which *Augustine* *August. de* yieldeth. *Utramq; hanc opinionem benigne expli-* *Genesi ad*
catam admitti posse arbitror. That both these Opi- *litt. l. 10.*
nions, namely, of the creation and propagation of *off. 6. 16.* the Soul may indifferently be admitted after a kinde and gentle manner of expounding: which kinde and gentle exposition, I declare thus in the words of another; *Nam, & virtute prima illius benedictionis, & secundaria etiam divina illius fecunditatis respectu (qua totam hanc generationis humane actionem mirabili modo gubernat, & animam rationalem sive ex anima parentum, ut faciem de face accensam, sive aliunde producit) anima à Deo quotidie inspirari rectè dicuntur, unde & ipso Pater spirituum dicitur. Et tamen ipsa anima substantia in semine continetur, & una cum ipso ut vehiculo propagatur, ita tamen ut ex semine à πλὴν tanquam materia minimè producta statuatur. Atq; ita totus homo (non totum hominis) ex*
toto

toto homine, divina gubernatione & inspiratione totum corpus in actum producente, propagatur. Quod stabilire videtur benedictio illa Dei, Crescite & multiplicamini. Quod non de parte hominis accipiendum, sed ad totum hominem referendum erit. Item Adam dicitur genuisse filium ad imaginem suam, quod non de corpore tantum sed de anima quoque intelligendum erit. Præterea peccatum originale, quod a parentibus in sobolem per animam propagatur idipsum testatur. Cessatio quoque Dei ab operibus Creationis post sextum diem idipsum convincit. Vide plura de hac re. lib. 10. August. de Genesi ad litt. cap. 3. 4, 5, 6, 16. & alibi. Hæc Aslacus Phyl. Christianæ Spec. pag. 332. 333.

Exod. 21. 8. ¶ The Septuagint Interpreters translate a place in *Exodus* 21. 22, 23. thus: If two men strive together, and shall have smitten or hurt a Woman with Child, and her Child shall have gone from her, it being not yet come to form, fashion, or shape; he that smote her shall pay dammage, as the Husband of the Woman shall tax him, and shall pay according to the value (of the hurt or dammage done): But if the Child were formed (or grown to fashion or shape) he shall give life for life, eye for eye, &c. From hence *Zanchius* and others would gather that the Soul is not propagated with the body, because of the difference here specified; First, of the Child shapen or unshapen, formed and fashioned, or not yet formed nor fashioned; Secondly, because of the difference of penalty proportionably imposed on him that caused the abortion. For by this it would seem that the Embryo and unripe fruit of the Womb is not yet indued with the reasonable soul till

Exod. 21.
22, 23.
Και ἐξέλ-
θῃ τὸ παι-
δίον αὐ-
τῆς, μὴ
ἐξηκοντισ-
μύρον.
Ἐὰν δὲ
ἐξηκοντισ-
μύρῳ ᾖ.

til it be grown to some certain degree of formal fashion and perfection.

Ans. *Zanchinus* himself (that cites this place and reading) rejects the Authority of it, as sleight and of no force, because the Hebrew Original is otherwise than as the *Septuagints* read and render it in Greek. The Hebrew Original hath it thus; And if men strive and strike a Woman with Child, so that her Birth or Fruit depart from her, and yet no mischief follow (touching either Mother or Child) he shall be surely punished as the Womans Husband will lay upon him, and he shall pay by the (Sentence) of the Judges. And if mischief follow (as namely loie or Life or Limb to Mother or Child) then shalt thou (who wast the cause thereof) give Life for Life, Eye for Eye, Tooth for Tooth, &c. Secondly, grant it were so as the *Septuagints* read it, yet the consequent would be of no weight nor worth, against the Souls propagation as we hold it. For, we say that God worketh in and by nature and second causes, and giveth a potential vertue and faculty from the Parents in their Seed for this end and effect of propagating their kind; which vertue and faculty he expresseth, produceth, & promoteth by degrees in time & order, as he knoweth how, from that potential Being which the thing hath in the Seed from the beginning, unto that actual and formal being in perfection, whereunto it was prepared. And that these three, whether Souls (as some would speak) or Faculties of life, Vegetation, Sense and Reason, which are in Man from his one single humane Soul (as others rather think and say) are subordinate, the first to the second, and they both to the third, and

and are all potentially in the Humane Seed from the beginning ; but God, by his powerful strengthening, teaching, and assisting nature, kindles, expresseth, and bringeth them to actual Being and Perfection in due order and time successively, as he knoweth how, though we conceive it not. And why should it seem more strange and impossible for God thus to give the soul with the body, than daily and hourly to create new Souls and infuse them ? especially seeing we have a clear word for the procreation of the whole man, and therefore of the Soul in its formal or personal Union with its body ? At least, we have far more clear testimony of the Prophetical word for the thus propagating of the Soul, than they can cite any for themselves who hold the contrary.

9. ¶ The Law for Propagation speaketh plainly. Also these and the like terms, all in their properties considered and compared together ; as nameiy first, the terms of forming, framing, and fashioning man, referred to Gods act, not only in regard of his first creating and forming man of Earthly Matter and Spiritual Substance formally compounded ; but also in regard of his secondary and ordinary working, whereby he produceth and maketh all the rest of Mankind to spring out of that Original Root ; Secondly, these terms of Father, and Mother, Begetting, Conceiving, Bearing, Bringing forth and procreating Children, in relation to the Parents their act, and working of nature, and second causes, according to Gods set Law and Ordinance in that kind. Thirdly, the term of Seed, the natural *Principium* and matter proportionably prepared and qualified for that only

only end and purpose of propagating the kind. Lastly, these terms of Sons, Daughters, Generations, Fruit of the Womb and of the Loins, &c. all Notes of proper and natural effects, of proper and natural preceding or concurring causes: These (I say) and many other like terms do necessarily imply the propagation of the whole Man full and perfect in all his Essential parts, be the Wits and Wills of many never so untoward to admit it so. Neither can any reason be given why the natural Property of Speech which holdeth firm and full in all other particulars, should not likewise hold in this one particular of the propagation of Mankind, but must be (as many will have it) understood with a limitation.

10. ¶ If the Law, which God spake to man for the propagation of his kind, must not be understood to extend to the whole Essence of Man, but must be limited to a part only; there is much more reason why it might have been limited to the soul, excluding the body, than why it should have been limited to the body excluding the soul: Because the soul is the natural *Principium* of all lively action and motion in the whole Man, and every Member and part of him; not contrariwise. But, saith one, the Soul is a Spiritual substance, and it is above the Skill and Power of man or natural causes to make or beget the soul. True, but is it also above the Skill and Power of God, to make and produce it by what means soever he will? For we hold and affirm God himself to be the chief Agent in the procreation of Man.

11. ¶ וַיִּצַר יְהוָה אֱלֹהִים אֱדָם אֶחָד מִן-הָאָדָם. Gen. 2.7.
And Jehovah God formed Man, or fashioned
Man,

Man, &c. Here is a Metaphor, or an Elegant Rhetorick borrowed from the proper and formal manner of the Potters working, and here applied to illustrate and make clear to our understanding the manner of Gods work when he first created Man. For, As the Potter of his prepared Earth or Clay formeth Vessels of divers sorts and fashions as he will ; So, God is here said of the Mould of the Earth (as out of a prepared matter) and of a breath of life (which he breathed into his face) to have formed and framed the first Man, the Original and (as it were) the Root of all Mankind. Now the property of this word (*formed*) presupposeth a prepared matter, as the Clay to the Potters hand, whereof he taketh and giveth unto it by his art, and the activity of his hand, such special form & fashion as him pleaseth best. Therefore here it cannot be properly referred to the Soul, because in this first work of God, that was not made of any *Præ-existent* matter, but by absolute creation. It must therefore be referred ; First, to the body, which God formed of the Dust or Mould of the Earth, and other Elementary matter, before by himself prepared : And secondly, to the formal uniting of both Soul and Body into that formal identity of one Person called *Adam* ; who though he were but one *Individuum hominis*, one single Person, if we consider but this one single act of God and the immediate effect thereof ; yet is He potentially, *totum humanum genus*, all Mankind ; if we consider the counsel and purpose of God, and the effectualness thereof, which manifestly appeareth in the secondary and ordinary kind of Gods working according to his Law given for
 natural

natural propagation of Mankind. And thus God, by that his primary and supernatural work in creating and forming that first *Adam*, hath prepared and made ready for his hand, matter for his secondary manner of working in the natural propagation of Man : and in regard of both sorts of God's forming man, primary and secondary, we may and must say still ; *Thou, O Lord, art our Father, we are the Clay, thou art our Potter, (or thou art our former and fashioner), and we all the work of thine hands.* Esa. 64. 8.

Now in the Illustration and Declaration of this primary act of God's forming man, here is expressly shewed the work that was made, distinctly, what it was. First, in the general or integral, All Man formed ; and then in the main essential and integral parts of that all, the Body and Soul distinctly specified. And it would be noted, How the force and effectualness of Gods act of forming, framing, or fashioning, is (in the style of Gods Spirit of Wisdom, guiding the Tongue and Pen of *Moses*) carryed first to man as the full and whole object ; *God formed man.* And secondly, to the two main & integral parts of that whole ; First, the body made of Elementary matter ; and Secondly the soul, the matter or substance whereof is called *the breath of life* ; And of both these, formally or personally united, amounteth this whole compound Man, a sufficiently well-furnished and prepared able instrument in Gods hand to perform and do all humane actions natural and voluntary, and therefore to procreate and beget an issue in full kind and nature of it self ; for as by vertue and effect of Gods primary work, these two, Soul and Body

did formally unite and close to make up the full Essence and Person of the first man; So by the vertue and effect likewise of Gods secondary working in the course of nature, they go and act both formally together, giving forth a formally united force and vertue for the procreating and producing of a full and formal person of the same kind. And this not only the Law of Propagation which God spake to man Male and Female (in the full integrity of their Persons) doth plainly affirm; but all light also of both reason and holy Scripture (to me seeming) doth, as clearly as need be, confirm; And lastly, the effect and event doth daily and hourly shew and present to the senses.

וַיֵּצֵר Not this word onely, but others also of like fashion; for the *Talmudists*, and especially the curious *Cabalists* do hold that a Letter or a Prick added, detracted, transposed, or any way altered from the ordinary form and manner, is alwayes for some close meaning.

¶ It is thought by some worthy the Observing, touching this word וַיֵּצֵר (and others also of the like fashion), That, against ordinary reason of Grammar-rule, there are expressly two *Jods* in the future of the first Conjugation Active (commonly called *Cal.*) There may be happily some Mystery and Secret in it; but what it undoubtedly is, what spirit of Man can tell? but the Spirit of God only which directed the Pen of *Moses* so to write.

Some Hebrew Doctors descant upon it, that it is to admonish the Reader, attentively to note and observe the double formation of Man; His Body of Earthly matter mortal, and his Soul of Heavenly and spiritual matter immortal; If I may be so bold as to descant with these descanters, Why may it not as probably be thought and said, that it is to note Gods twofold manner of working in
fra-

framing Man? First extraordinary, (as all beginnings and first constitution of things are) to make that particular first *Adam*, in that special manner as is before declared, and then to multiply him into an innumerable many of his kind, according to an ordinary Law of procreation, as it should be afterwards more expressly manifested and opened both by Gods express Commandement, saying to the Man and his Wife, *Multiply and increase*; and also by the effect of that Commandement seen in the increase and multiplying of Mankind, as God had bidden, and, in bidding, promised that it should be so? Or, (as I may rather think) Why may it not be to Note, that, as God is there expressly said to have once wrought, to make and form Man in his own Image; so, closely to intimate a promise that God would work once more to reform Man, after he should have deformed himself by transgressing the Law of his Creator? But these are but conjectural descants, and therefore not much to be regarded.

The Apostle saith, *There is a natural body, and there is a spiritual body*; As it is written, *The first* 1 Cor. 15. *Adam was made a living soul, the latter Adam* 44. 45. 46. *was made a quickning spirit*: But, that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual, &c. From hence (as one thinketh) may be drawn a good Argument against the Souls propagation formally with the body; If the party would have been pleased to have framed his Argument himself in form of Syllogism, I should the plainlier have seen the force of it, and the easlier have fitted an Answer to it, if I had seen it answerable. I cannot

conceive how a Syllogism might otherwise be framed to Objector's purpose, than thus: Not the spiritual part of Man, but his natural part is first, and afterwards his spiritual part; But the body of Man is his natural part, and his Soul his spiritual; Therefore the body of Man is first, and before his Soul; and so consequently the Soul is not by propagation with the body.

Ans. The main Syllogism (from whence this consequence would borrow strength) is a Paralogism, and concludeth nothing. First, because the Assumption is framed of a faulty distinction or division of things, not so in any reason to be distinguished nor divided. Neither doth the Apostle, nor could he, so distinguish them. For the Soul is as natural a part of Man as his body. Secondly, the Translation is not Grammatically true, nor proper, if it be strictly examined. For the Original Greek doth not say, τὸ φυσικόν, That which is natural, is first, but τὸ ψυχικόν, that which is animal, is first. I would say, That which is living-souled, if custom would give me leave so to speak. A stone may truly be called σῶμα φυσικόν, a natural body; but not σῶμα ψυχικόν, a living-souled body. And it would be but an idle and vain cavil for any to say, it had been enough for me to have said (if I would needs Coin a new term) that which is souled. For the words of the Apostle immediately before are plain, to have their reference to the creation of the first *Adam*, who was made a living soul for himself and his natural Seed. And I think none can with reason deny, but a living Soul must there mean more then Soul or Life simply and in general. For a Beast, a Bird, a Fish,

hath

hath a Soul for life, as well as Man; yet is none of them a living soul in that eminency as *Adam* was made and called a living soul. Thirdly, the main drift and scope of the Apostle must here be considered, which is not, here, to distinguish the Essential or integral parts of Man, Soul and body, and so to note any difference of the Soul from the body, or of the body from the Soul: But, it is to distinguish the whole Man, from the whole Man. As namely first, the first *Adam* from the second; and secondly to distinguish every believing Man and Woman, from him or her self, in regard of a diverse, not essential, but conditional and qualified nature. Namely, what every one of us is by natural Generation in and from the first *Adam*; and what by grace and spiritual Regeneration in and by Christ the second *Adam*. For the Apostle being to illustrate and make clear the Doctrine of the Resurrection of the flesh, and glory of the life to come, opposed unto the state of death and corruption in this life, he sheweth us two Original Roots. The first Root is the first *Adam* a living soul, of whom we have by natural Generation our whole Persons and Essence in sin and corruption liable unto death and dishonour. And this the Apostle here calleth a natural body, meaning not the body only distinct from the Soul, but the whole person and essence of Man (formally consisting of soul and body) in his natural and unregenerate state of corruption. The second Root is Christ the second *Adam*, a quickning spirit, in and by whom we have our whole nature again reformed by spiritual Regeneration, which Reformation is begun in us by the spirit of Christ in this

life, at our first Resurrection from the death in sin and trespasses; and it shall be perfected in the last and general Resurrection for an eternal life and glory: And this the Apostle here calleth a spiritual body, meaning (as before) the whole and intire person, nature and essence of Man, begun (at the least) to be truly reformed and glorified by the quickning Spirit of Christ. And thus there is (as the Apostle speaketh) a natural body, and there is a spiritual body: And the order between these, is this; That, as first we bear the Image of that natural man, the first *Adam* in his natural corruption and mortality, through the power and effectualness of the Law of natural Generation; so afterwards, we do and shall bear the Image of Christ, the second and heavenly *Adam* through the Law and power of his quickning spirit: by which quickning spirit he beginneth our glory in this life by our Regeneration, and will fully perfect it in the general Resurrection, when *Death shall be swallowed up in victory, and when this corruption shall have put on incorruption, and this mortal shall have put on immortality, honour and glory.*

¶ *Augustine* (as *Paraus* also confesseth), from this place of the Apostle, thinketh the judgment and opinion of them may be strengthened, that hold The Soul to be formally propagated with the body, because *σῶμα ψυχικόν*, the living-souled body (or the natural body, as it is commonly Englished) is proportionably from the first *Adam*, as *σῶμα πνευματικόν*, the spiritual body is from Christ the second *Adam*. Therefore as this latter is in the whole-Man by spiritual Regeneration, so that former must needs be conceived to be in the whole Man by natural Generation. But

But *Hierome* would (from this place) deny the Soul's propagation : Because (saith he) the Apostle treateth here of the qualities, not of the Soul, but of the Body only. But let any judge, that will attentively mark the Apostles discourse, both in the phrase, and in the scope thereof; and he shall plainly perceive that he speaketh neither of the qualities of the Body only, nor of the qualities of the Soul only, but of the different qualities and condition of the whole Man, in his different state of nature first, and of grace afterwards (as hath been shew'd.) And as touching the phrase and words of the Apostle, that which (44 ver.) he calleth *σῶμα ψυχικόν*; a natural or living-souled body, the very same he calleth (in 45 ver.) *ψυχὴ ζῶσα*, a living Soul. And again, that which in the former place is called *σῶμα πνευματικόν*, a spiritual body, the very same (in the latter place) is called *πνεῦμα ζωοποιόν*, a quickning Spirit. The Apostle then hath in this place such a sense and meaning, as wherein a Soul may be called a body, and a body a soul indifferently; And so by his calling the same, now a Body, now a Soul, and now a Spirit, he maketh it clear that by neither of these terms he would mean either the body alone, or the soul alone, but (by a *Synecdoche*) the whole person or compound of Soul and Body both: And therefore in all this place and Chapter of the Apostle, I can see not so much as any shew or shadow against, but much clear light for, the propagation of the whole Man, as I defend and plead for.

13. ¶ They that urge this Rule against the Souls propagation (*Quicquid generatur, corrumpitur*) seem by their manner of pressing and urging it, by-

Corruption to mean Annihilation, which is an utter abolishing and bringing a thing to Nothing: which if they do, then must they also by Generation mean Creation, that there may be a due proportioned opposition between the terms opposed; And then will they conclude against themselves before they be aware. For, that Syllogism which in the Philosophers pure and true language speaketh thus, *Quicquid generatur corrumpitur; Anima rationalis non corrumpitur; Ergo nec generatur*, will in their corrupt language stammer this meaning: *Quicquid creatur, annihilatur; Anima rationalis non annihilatur; Ergo nec creatur*. I think they would blush and be ashamed to hear themselves in such plain terms to speak so directly against themselves: And yet so they closely speak or mean, or else they speak and mean nothing at all against me. For, (as I have elsewhere shewed) we do not say or mean *Animam rationalem generari*, in that sense and meaning that the Rule standeth in; But, we we say, *Homo generatur*, and we fully and freely grant, *Ergo & corrumpitur*.

4. ¶ *Pythagoras* and *Plato* (as witnesseth *Plutarch*) were of Opinion that the world was made and created by God; and therefore naturally would corrupt and run to ruine, were it not that God in his providence hath appointed otherwise: and therefore, by the powerful strength of his hand he holdeth and sustaineth it together in that formal state whereunto he hath made it. This is very agreeable to that of the Apostle, that God by his Son (the eternal Word) made the world; and that the same Son of God (that made the world) upholdeth all things by the word of his power. But, when

Φθαρτὸν
μὲν ὅσον
ἐν τῇ
σφαιρῇ, οὐ μὲν
ὁ θεὸς ὁ
μεινόν γε
πρὸς ὅσον
συννοχῇ
θεῶν.
*Plutar. de
placit. Phi-
los. l. 2. c. 4.
Heb. 1. 2, 3*

when they say, All would corrupt and run to ruine, they must not mean an absolute corruption or annihilation of all; For, that is more than all the power of nature or art can effect; Because, as there is an infinite distance between *Nihil & Aliquid*, nothing and something; so must it be the infinite power of *Jehovah* only, that can as of nothing make all, or any thing, so back-again to abolish utterly, and bring all, or any thing to nothing. This then must be their meaning (as far as in truth it may be defended) that all things would run and return to such a confused and shapeless *Chaos* as *Moses* describes all things to have been in, by the first act of God's first dayes work of the creation. זכור
תחוד
Gen. I. 2.
And therefore nature, in her whole frame and every part thereof may, and ever might well say, that (if the power of Gods providence were not to prevent it, sustaining and maintaining all in state) *In Chaos antiquum confundimur*, but never *In nihilum penitus redigimur*.

15. ¶ The Angels, and the Souls or Spirits of men, are such simple or single essences and immortal Spirits, that they cannot be naturally dissolved, nor die though they would; that is, so to be dissolved and die as utterly to be extinguished; yet were it untrue and absurd to say or think them to be absolutely immortal and incorruptible, in and of their nature purely in it self considered. Indeed, in their relation to natural agent causes and powers, their own, or other external, they cannot be dissolved or divided, and therefore in this respect they are immortal and incorruptible. Howbeit, yet, this their immortality is not absolute, but by reason of their dependance on God his will and

pro-

providence. He can, but he will not kill or abolish them, and therefore no power else can. For, it must be acknowledged, the only and proper power and glory of *Jehovah* To be every way absolute of and in himself, so as he himself dependeth on nothing else, but all things else depend on him both for their Being, and the manner of their Being: He hath made each thing in its kind thus or thus, as it hath pleased him, and he maintaineth each thing accordingly. We have heard it from God in his word, and therefore we firmly believe it, that our whole Persons consisting and compounded of Soul and Body, shall one day be made indissoluble and immortal (not so by nature, but) by the will and power of God, *When this mortal shall have put on immortality, and this corruptible have put on incorruption.* We know also, and believe (which not only the word of God, but experience also doth testify and confirm) that the very Angels and Souls of men are by nature mutable, and therefore subject to a kind and degree of mortality and corruption. The Angels kept not their state, but fell, so many as God left to the power of their own changeable nature and will. *And man continued not a night in honour but fell into sin, and is become mortal like the beasts that perish.* By reason of that his fall and change, his Soul is dead in sin, deprived of that life of God and the glory of his image wherein he was created. For, as the Soul is the life of the body, so is God the life of the Soul; And therefore as the body is dead when the Soul is departed from it, so is the Soul dead when God is departed from it. Lastly, by reason of sin, and the just judgement of God upon man for sin; the Soul

of man is subject to the breaking and dividing of it from the body, wherein and wherewith it naturally affecteth to live; and it is not absolutely in its full, perfect, and desired life, till it be again formally or personally united with the body, and both glorified together. And thus it may be seen and perceived how, in comparison, the Soul is both incorruptible and immortal; and yet withall much corruptible and mortal.

16. ¶ One (who heard me, not himself, but only by some other heard of me, that I had openly in my place held the Souls propagation formally with the body) wished that it might be reputed for heresie, for any that so should hold and endeavour to maintain (as I had done) this point.

Ans. Festina lentè! If I should wish, it might be counted heresie for any to hold the contrary Opinion (namely, the daily creation and infusion of Souls) might I not with as much Equity and Reason do it? Yes verily; *Jam sumus ergo pares.* But if I should so wish, Would not this wisher say or think my wish to be rash, uncharitable, and unjust; even so think I is his; *Et jam sumus ergo pares.* For first, he cannot say that this Opinion (being most Ancient) was ever yet condemned or noted as heretical in any general Council, or in any National or Provincial Synod; What sudden light then is risen, and hath shined to this Wishers eyes, to shew him heresie there, where so many wise and sharp judgements in all Ages could never yet see any? Secondly, he will not deny but that many great Clerks, Doctors, and Reverend Fathers both of former Ages, and in this our present Age have held and do hold the same Opinion that I am of, touch-

touching this point. And is it meet that now at the length, they should all be condemned and noted of heresie in this point? and that their Books (which are publickly and freely sold at the Stationers) should now be either prohibited or called in, or their Opinions and Reasons rased and wiped out of them as by an *Index expurgatorius*? Thirdly, he will confesse that it is a question very disputable. If so, then the truth may be with me against him, as likely as with him against me. And, is it meet then that this point of truth (suppose it be on my side) should be strangled before it be born? Or, that a sentence of Prejudice (as by an *Egyptian Decree*) should be set as a Dragon to devour this Daughter of time (as heretical), so soon as she shall but appear in the birth? Fourthly, so far as truth is (whether on my side, or on his) touching this point; it must undoubtedly be deemed to be of that sort and kind of truth, which is for Us and our Children to know. And therefore ought it by all good and industrious means be sought after so far, as both reason (which is one of Gods lamps) and the Prophetical word (which is our clearest and perfectest light) will lighten us the way towards the finding of it. And, as by striking flint against flint, fire may be smitten forth and kindled, so by matching and conflict of reason against reason till the strongest appear, and by setting light by light till the clearer over-shine the dimmer, the truth in this Controversie may easily in time be found out. And sure I am, that fire and bodily light are not more commodious in their kind for Mans use in this life, than the certainty of truth in this point be-hooveful, that we might more evidently know and per-

perceive both God in the trynes of his holiness and justice towards man, and also man in the depth of his natural corruption and guiltiness before God.

*No worth that Wish, says he that fathered it,
Which missing where 'twas meant, doth back re-
And like rebounding Bullet mainly hit (soyl;
The Author's self, and give to him the foil.*

I cannot chuse but Rhyme, to hear a Schollar wish so out of reason.

21. ¶ What *Cicero* saith of Nature, That she sufficiently bewrayeth her meaning, and what she would have us do in many duties, though we as deaf regard not what she saith, nor perform the duties which she daily calleth upon us to do; so may I say of the force of truth concerning this Controversie; she sufficiently bewrayeth on which side she would be known to stand. And therefore she forceth the Tongues and Pens of all (for the most part) both Divines and Philosophers to speak and write something more or less (whether wittingly or unawares) that giveth clear testimony for the propagation of the whole man, and therefore of the Soul as well as of the body. And it is a wonder to see, how even they who with might and main oppugne it, yet unawares (not only in their other discourses, but even in their most eager disputations against it) often speak and let slip such words and sayings, none hold and set down such Axioms and Positions, (being duly weighed and examined) flatly contradict and confound the Writers and Speakers in their own opinion, and clearly would conclude for the propagation of the whole Man, as I hold, formally composed of Soul and body; This remaineth at more leisure (if need be) to be shewed. *Out*

Even
Zanchinus
and *Juni-*
us, and
none
more than
Mr. Amye
himself in
their num-
ber.

Out of his Answer to P. de Viduis.

¶ *Obj.* Thus multitudes of Souls should perish in Acts of Generation.

Ans. You are a little too quick and peremptory in your Collection. The act of Generation must be taken and understood, not (as you do) *Inchoate*, but *Complete*. Now to the complete act of Generation, is required a proportioned Period of time, and degrees of the motion to proceed, à *termino ad terminum*, from the beginning of the act, to the finishing and perfection thereof; which Period of time and order of motion set by God, haply may be called, The time of life, *Gen.* 18. 10. Secondly, there is required also to the complete act of Generation, the meeting together and co-operation of many causes primary and secondary, principal and instrumental. When all have joyned and given their full operation in time and order, as God (the Author, Maintainer, and Assister of nature and second causes) hath appointed and taught each Agent to work; then, and not till then, is the act of Generation complete and ratified by God for good. And, if thus you had taken the act of Generation in its complete measure and form, your fear had been gone, That many Souls, or any Soul at all should perish in acts or act of Generation. But when, naming act of Generation, you take but a piece of it instead of all, and namely that which is the beginning of it, and entrance into it, you do but trifle, deceiving your own self.

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